



WORK OF MONT

RELIGIOUS TEXTS OF THE MONT ORDER

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The Mont Order Reconstructionist Chapel is an anonymous spiritual foundation in Great Britain, appealing for the grassroots restoration of the defunct Mont Order sect. If you are interested in this cause, please contact the Mont Order Reconstructionist Chapel for information.

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NOTE ON THIS TEXT VERSION

This book has been prepared and made available by the Mont Order Reconstructionist Chapel, an anonymous spiritual foundation in Great Britain, to support small persuasive efforts to reconstruct the Mont Order sect as the school of social thinkers and activists indicated to have existed in this work. If you wish to support this reconstruction effort, you are encouraged to contact the Mont Order Reconstructionist Chapel by email.

The first part of this book, titled “Remnants”, is the only part based on a definite manuscript attributable to the old Mont Order sect. All other documents used to produce this book were not textual materials preserved directly from the Mont Order, and are only used to provide some attempt at reconstruction of the Mont Order’s beliefs. Remember that this book is not asserting a dogma, and is merely attempting to cultivate interest in the former Mont Order sect. Only the few notes in the “Remnants” part of this book accurately represent what the original Mont Order believed, and the other parts of the text are only helping the reconstruction effort.

The second part of the book, titled “Reconstruction”, was produced using texts donated directly to the Mont Order Reconstructionist Chapel by claimed former Mont Order followers. Many elements of these texts are translated from other languages, although they manage to convey the unique phraseology used within the Mont Order. Because they were donated with little clarification, extensive work has been put into refining them to be clearer for the reader. Footnotes are included when key Mont terminology is used, redirecting the reader to other locations in the text introducing the terminology in better detail. Some parts of this edition may seem incomprehensible to the reader, either through deficient translation or because the doctrine being presented is currently incomprehensible. There are some errors within this version, because this is the first printed copy of this book and the resources and time to edit the book to the desired quality are not available. As with much religious scripture, the doctrines in the Work of Mont are taught in an order that is not necessarily beneficial to a new reader, and quite exclusive to the religious teachers who were working with the doctrines.

In the appendix, a number of articles and letters addressing some of the concerns of Mont post-1999 are preserved, with the aim to indicate the modern direction of the Mont Order before it finally lost its following in 1999.

REMNANTS

1. Origins

The Beginning

In the beginning there was fire and the lowest order of man, but the fire was stolen from heaven and the work of Mont began. The Holy Thief was the first son of Mont. He had climbed a high place to reach the clouds. And there, he had stolen a vessel of fire from beside the throne of God in heaven.

For his transgression, the Holy Thief was punished by God, who went down and appointed all the oppressors and arrogant forces over mankind to provide a test. The Lord commanded of all men, "Sacrifice for your own interests. If you will imitate the Thief's act against the oppressors, your debt to me shall be gone." The Lord named his witnesses the Mont Order, because they wished to climb the earth's highest heights and take up residence at the side of the Lord and the sacred fire.

The Tower of Mont

Because the Lord was pleased by the ways of his witnesses the Order, he said, "See how you have washed evil from the earth, but still the deed is not done."

The Order went forth to the three foundries of the earth, and there they said, "Come, let us build the first Tower of Mont from the black stone, that the earth and heaven can be bridged." Before the Tower was finished, it had three laddered walls and a sharp steeple, and stood three hundred cubits tall upon the mountain.

Now God had appointed new oppressors over mankind, and the Tower was not complete, but the spirit of God surrounded the Tower and it was hidden. The nations were scattered from that place by the Lord, and left with unequal wealth and equipment on the earth. The Lord said to the Order, "My judgment upon you shall not yet come to pass. I have blessed you, but you must take your work away from the cities, and be hidden in the valleys, shadows and swamps."

The Guide of Mont

The Guide called Arrodd said to the Order, "Jacob received from our Lord a vision of the ladders of the Tower of Mont. He saw angels ascending and descending the ladders. Jacob knew it was the Tower of Mont when the black stone turned white with the glory of God. All black things become white in the glory of God."

God later came to Arrodd and his followers, and said to him, "You shall remain in shadow until your tongue returns, because on that day you shall rise brightly and lead the Order."

2. Interventions

The Judgment of Rome

O ancestors, it is said how you betrayed Rome, and said to the city's folk, "We have burned the earth around you, to scathe you vilest oppressors, and we have returned the gold you stole. You shall surely die for your crimes." Then, you slayed the people of Rome and gave back the gold to the poor and the needy.

But still, no reward from heaven descended to answer your deeds, and the Lord said to you, "You have not reaped enough. You must sacrifice more, before you deserve rewards."

The Ships of Light

O ancestors, why is it written in the chapel of the Order, knowing the meaning of light, that you still put rats aboard your ships and carry their pestilence to your own land, where the corruption is high and all life has degraded and fallen into terrible squander? Surely you have foreseen what days would follow in the plague's trail! So, with death, come light into our repentant hearts.

3. *Mantras*

The Cry of Man

The Thief called to God, "Lord, why do I suffer? Soak my imperfect flesh in the gift of your blood, and purify it. Uplift me to your stature in death, immerse me, and cleanse me in your sacred fire."

And God said, "You will know my blood by the fire it will sow upon the Earth."

The Thief's Prayer

Keepers of the keys,
illuminate the clouds.
We have harvested the earth to its ends.
Hear our plea for the Thief,
let us take his place.
With the quill and the sword,
we redeem him.
Uplift the oppressed,
and offer them the earth.
Forever, we follow in the ways of Mont.
Amen.

Flowers of Fire

Thy blood, thy life, thy flowers of fire,
Show to us thy ghost,
Show to us what can inspire,
And where our way works most.
Sight, our light, our Guide through dark,
Thine instruments be thy way,
To live, to speak, to inscribe thy mark,
So travel till death of day.
Where sacrifice be, there sanctity see,
The sorrowed shall thee witness,
Bind us there, make unity,
And make us see distress.
As fire does with silence speak,
So be it kept amongst the meek.

RECONSTRUCTION

4. Guidance of the Mont Order

The Halls of Knowledge

The first of all teachings offered by the Guides of the Mont Order says that we have inherited an unjust world. Further, it is foolish to merely accept the world's injustices. It is not an aberration of our minds but the fulfilment of mankind's mission, when we imagine a world filled justice and light. The followers of the Mont Order have recorded their ways in their canon, because the idea of establishing another world is quite incredible and unheard for many of the oppressed.¹ Those who are oppressed are told to accept the most devastating flaws in the dark morass of this civilisation, under the tired assertion that no Mont outcome can be obtained and all the current arrangements are indispensable for our survival. Things are as they are, they say, because it is not in the nature of things for there to be any other way. Such is the argument of the oppressor.² We must counter this. To do so, we endeavour to demonstrate that the world is poorly informed, has been built deliberately to exploit the majority of mankind, and it does not need to be so. Let us take to the halls of knowledge, let us build a tower of magnificent ideas, and present this tower as the guide and beacon of the oppressed majority.

To explain why we have gone out into the world with the mission we have, before we introduce our tasks in a clear sense, let us note that we have spent most of our existence in study in the halls of knowledge. For centuries, we have been associating with great minds. Those who study the origins of civilisation and the source of equipment disequilibrium³ in the earth are of the greatest interest to our Order. We have known geniuses, and they have been our brothers in the search for justice. Without them, we would not have appreciated the unique perspective provided by mastery of knowledge on the subjects of how to govern mankind and bring forth change in the world. Our ignorance lifted, we are not abandoned to the oppressed and dark place that we once occupied. Our eyes are opened. In fact, we had intended the Order to be a gathering place for minds, and the tutors who supervised the founding of our most distant chapels believed that we had earned greater credit than any other organisation in the field of how to govern and unite mankind as one body. However, our treasures diminished, our places and artefacts lost to the passage of time, we lost ground to those who stand tall above us as oppressors, who deny knowledge, and who assault the halls of knowledge to destroy us. Confined to the shadows, we were never able to earn the successes we once hoped for. Our knowledge rested and became dry, devoid of exercise in all the places where we had taken up residence. We lamented our failure to reach out through educational channels, although we know that we would surely have aroused the fervour and devotion of the whole of mankind if we had succeeded in that misguided path. We know that everything that has happened to the Order is for our good fortune, since the intellect frequently restrains people when it is expanded too greatly. Those who seek wisdom often achieve only arrogance. Most of the great minds we took into our care in the centuries of learning cursed the constraints of their thinking, and the rigid pattern they were required to follow in their devotion to the Order.

It is necessary to teach in the halls of knowledge that all ideas for the transformation of the world to a higher state through struggle and revolution have originated under the guidance of the Guides of the Mont Order, and so too do the ideas in this writing come from the guidance and protection of the Order. In the words of the students taken under the protection of the Order, the method we have elected to apply in all our work and study is liberating. It is far more beneficial to mankind than any other method, and all talk of great things is hollow if the Mont Order is not among us to advise and protect the way to universal betterment. Unburdened by the rigour of the thinking imposed upon us by those who wield power and respect to force their misshapen way on us, we of the Order are able to

¹ Explained in "Guidance on the Oppressors" in Ch. 6

² Explained in "Guidance on the Oppressed" in Ch. 6

³ Inequality

articulate a plan for the transformation of the world. That plan exists independent of the will of those who manipulate and buy men's hearts. It allows us to move with all the information of the ages at our fingertips, and with the experience of the whole of history as our light.

Although much of our work has been based on a series of very detailed theological arguments handed to us by our fathers, and a great amount of reading in other philosophies and books has been necessary for the Mont Order to teach its way, our wisest words have been burned into our hearts and written in the canon. All things believed unimportant to our purpose are scattered or burned, to destroy our trail. This serves the goal of presenting a comprehensive, narrowed and perfectly acute understanding of those things that make us the Mont Order. It serves to lead us on the one true path, when all things superfluous have been stripped from the writings of Mont and all that is left is the Mont Order canon. The dictates of the trail of Mont exist to give us truly provisionally reasonable Mont outcomes that may be imposed upon mankind, and these dictates give us the go-ahead for monumental acts in the practice of constructing transformation to a far more provisionally reasonable world and people. The written work of Mont takes care to consider whatever may perhaps be required in these monumental acts for justice. The written work of Mont shows a few glimpses into worlds with increased justice and unity, available for us to pursue. The role that we demand the canon of our sacred teachings must serve is one of information, inspiration and advice. As the Order, we seek to inform, inspire and advise all the people and movements on the side of the earth's advance⁴ and integration. For us, advance means working with the aim of a better and more equal order for life on earth. The course we have advocated does not need to be seen as a dry task of diagnosticians and theoreticians, and the student of Mont can elect to merely regard the words of the Order as poetry. Perhaps the Order does nothing more than muse and work as a poet to encourage the flow of history. It does not matter. If that is so, then the musing of the Mont Order is superior to the musings of others, because we derived our teachings from vastly intelligent minds who understand what is necessary to move the world to a better order. Every element of the teaching provided in the work of the Mont Order does have a strong basis in already rigorously questioned and refined texts known to the public already, while the best of our texts are refined and bound in the black of the Work of Mont.

The teachers of the Order understand that many people will be highly critical of the Order's poetic promises of a better future, but there is no need to be so critical. Health ensues with the knowledge of that which is healthy. Only those who wish to starve, corrupt and oppress mankind are interested in suppressing the dreams of the great Mont outcome in the world. In addition, the Mont Order is not concerned with dreams, but truth. There may be the appearance of useless dreaming given in the kind of promises issued by the Mont Order, but the written canon of the Order is not a work of dreams. Indeed, the canon is not a work of mere dreams, even though dreams are welcome and are necessary inspirations to help instruct us on our ways on earth. The texts of the canon are only showing that imagining a better world order is not a misguided act, and the idea of a better world order is entailed by reason, because reason has commands us to set out to create a more provisionally reasonable world. It is good to seek out anything that the Order has stated to be a provisionally reasonable world, so it is good to be a dreamer of better worlds, and the restoration of the whole of mankind to such a path is what the canon hopes to encourage in those who have elected to follow in the ways of Mont.

If the teachings of Mont were to achieve their objective, then they would help to nurture the friendly approach towards mankind that has been hoped for by so many respected minds throughout the history of the civilisation. And perhaps the Order shall yet help this philosophy appeal more greatly to the people who were so disconnected from the greatest personages who have surely propelled history on its course. Many scribes other than the workers of Mont would be suitably informed to carry out that same task of informing. However, the theoreticians seeking a world of equilibrium like the Mont Order are so immersed in their theories that they tragically cannot communicate with the laity. As workers of Mont who have experimented with many subjects, we hope to help inspire interest in a way of thought and action that leads to greater equilibrium, communication and justice in the world. The laity and the oppressed of mankind do not have the money and privilege to spend decades in learning, to study sufficiently in the fields that would make them capable of changing the world to a more equal and righteous order. Although it is not wrong of the great minds to hold their conferences only among others who have been sufficiently taught to

⁴ Progress

understand, it is wrong for enlightened values to emerge and then remain shut away. We should not have the halls of knowledge under the monopoly of small cliques of philosophers. Instead, the values unlocked through mentoring and the centuries of study in the Mont Order should be supplied by messengers to reach the common man, and the scribes of Mont intend to make the ways of the Mont Order known to the world without exposing the existence of the Order to the world.

Much of the credit for this canon's detailed teaching and interpretation of the matters of the earth goes to the Guides of the Mont Order. They have been our leaders, and the scribes have been their loyal followers. The teachings of Mont are not allowed to be approved by the powerful, nor have they ever been approved by the powerful. The teachings of Mont are inscriptions of the meek and the oppressed, in blood. For such reasons, the canon of the teachings of the Mont Order does not obscure the meaning of the Order's teachings behind a cloak of banality. No, the Mont teachings will seek to name those who are the oppressors and those who are the oppressed, and will command you to serve in the interests of the latter with sword or quill. Scald us, and call us liars, but we are not liars in the pursuit of our own noble ways, and every way for humanity's liberation has so far been our innovation. Those who will level this accusation that the Mont Order speaks falsehoods are in fact the ones who would have you go blindly accepting them as the sole masters of knowledge and truth. We are not theoreticians, and this confession qualifies us when writing our work that commands you to communicate your loyalty through deeds. We teach a path of deeds to liberation, a path that reveres knowledge and innovation above all else as the keys to eternal liberation and power.

The depth of sincere study that was necessary to build up the canon of teachings of the Mont Order should be evident simply in reading the work we have written. There is no special language to the Mont Order. All the languages are of Mont. There is no cryptic message in our way and our work. There is only a call to liberation that has echoed for centuries. It is easy to see that our writings are informed, that our sources are many, that only the writing of the highest possible value has been preserved. Those texts that survive in the canon are only those of the highest possible merit, and they have been preserved and sanctified by being placed within our body of indispensable teachings.

The Guide's Post and Work

The life of the perfect Guide over the people of the Order must be marked by a long quest for the truth about the arrangements of the oppression in the world, and this quest is to be done in the hope of lighting the way for those of us who wish to act in the name liberation. The Guide must be the most informed of all the competing scholars in the discussion of the world order's origins and the need for liberation. The Guide must be sufficiently prolific in writing and teaching, because this will mean that there is more enlightenment to be had in the Guide's presence than in the presence of any other scholar arguing on the subject of world injustices. Injustice must necessarily be addressed as one unified problem, and the authority to condemn it must therefore be invested in one individual.

Guidance is a task possible only for one who has been raised in a profoundly communally correct household, and has received an education that befits a restless traveller on the earth. He must possess a deep sense of affinity with the people of the world, so there must always be world affairs in discussion throughout his upbringing. The Guide's mother and father will be communicatively⁵ conscious, and there will be immediate concern in their hearts wherever there might arise issues of war, poverty and destruction plaguing the world. In the Guide's youth, awareness is needed of the trail of destruction across the world, even if it has been achieved only through reading of the events taking place far afield. Influenced by the cataclysms and the throes of world history, the Guide will be made only more determined to study and understand the true nature of the constellation⁶ of unequal wealth and equipment that has historically bound the world order in the terror of oppression.

Guidance is for the one who has embarked on a long intellectual quest to map the harsh truth of the equipment of the earth, so that we might know the devastating evils of the constellation of oppression and act against it. Through study, asceticism and devotion, the Guide is the one who has perceived the evils of the misguided movements and ideas that falsely claim to function in the name of making people equal and the empowerment of the meek. The Guide must be trained in the

⁵ Politically

⁶ System

identification of the weakness of prevalent doctrines in civilisation that claim to address the diametric opposition and division of peoples and perpetuation of injustice motivated by concerns about race or cultural notions of appeal. What are the pet doctrines of the powerful, but cynical lies intended to maintain them in their palaces of hoarding⁷ and power?

The Guide shall be placed on neither side in the intellectual battle that is continually waged between the proponents of the peaceful and the violent means of resistance against oppression. All such means may be sanctioned by the Guide, because the Guide is selected for wisdom. In analysing the existing movements of resistance against world injustices, the Guide will set out to correctly identify the limits and the strengths of such movements. The Guide will be an eminent teacher, who stays outside of the actions of movements and parties who seek their own glory, and the passage of the Guide will stimulate the consciousness of the wide earthly community of man and the rebelliousness of the spirit of the oppressed. That will stand in sharp contrast to the established doctrines that have been prepared and placed before us by oppressors in their palaces of undeserved fortune. The Guide shall teach, command, and stand as the conqueror over the halls of knowledge and power.

As the Guide will have knowledge in many methods of resistance and protection, into the hands of the Guide will be placed the means to understand all that is possible. This way, in the work of the one who is Guide over the ways Mont, there is presented every possible election.⁸ Let the Guide know all that can be done!

The Guide shall consider and address the faults of the people who are against the oppression yet perceive wrongly their own relationship to the oppression. Surely the Mont Order and its Guides have been the only source of liberation in the world! The Guides must seek to make a name that marks each of them away from those who are liars and hypocrites. They must seek to be bold, and to be held back by none of the incurable⁹ defenders of oppression who obstruct the path of liberation. At the same time, however, the Guide must take steps to make the mission to remove empire and domination the main focus of intellectual concern, and the Guide must allow his main place of interest to be the plight of the world beyond Europe.¹⁰ The Guide must study the movements of liberation and resistance against corrupt powers and empires, and he must seek attend important conferences at vital junctures in the history of the world order.

Let it be known that the Guide is required to be a highly recognised thinker in the study of liberation, and the Guide must seek recognition and respect at the highest possible intellectual levels without being corrupted by the ways of those who have been bought by the oppressors. If unable to achieve such recognition officially, the Guide is required to know the names of those who spent their years travelling with the oppressed, studying the struggle of the meek and the most neglected people of the world to escape the oppressive powers of decadent civilisation. This work will culminate in awakening and redemption for the Guide, in the knowledge of the true relations between the oppressive side of the world and the oppressed side. This means the formation, for the Guide, of a complete commentary exploring the true nature and scale of disequilibrium and oppression in the world.

Listen to this teaching! Many of those who call themselves liberators may not perceive the struggle of the downtrodden places of the world against oppression as the most important issue the history of the earth, as the Guide is required to do. Perhaps, instead, they are distracted by the theories and the matters of power and rule of the day rather than the unravelled truth of the relations among the whole of mankind. The Guide identifies the central issue of our time as the sore of disequilibrium and oppression dividing the oppressors and the impoverished world. And his theories continue to instruct us that this is still the central issue at all times.

The Guide's study of the world is required to take the entire world and the whole of mankind as the things he is addressing. There is no value in the study of a narrow, fictional object such as a national vessel or a glorified party. As such, the Guide is required to study the layout of the world order by dividing it into two different categories in which to place the things we are addressing. These

⁷ Explained in "Oppression through Hoarding" in Ch. 8

⁸ Choice

⁹ Explained in "Recognising Incurability" in Ch. 11

¹⁰ Explained in "Beyond Europe" in Ch. 10

categories are the arrangements of the world order in its present form, and the historical track of the constellation that allows us to perceive the manner in which it graduated. The Guide's perception must amount to a total understanding of the world and every matter of the community of man, just as we see written in the texts of the Mont Order teachings. The work of the Mont Order, so written for its followers, surely provides the understanding of the workings of the world order in that unprecedented detail. Many of the problems that have been faced among the Guides have concerned how we are to approach the things we know and how we are to address our own wisdom or know it to be real. That is surely why the Guides have been known to devote considerable effort into providing a method of thinking that allows us to support the total view of the world order through one body of teaching.

Major influences on the Guides have been those thinkers from all around the world who have confronted the disequilibrium of the world and cried out for justice. Those who present writings and bodies of study that have cried out to us for the overthrowing of regimes and the obliterating of the unjust regime¹¹ of earthly discord and oppression are taken as the influences of the Guides. There shall be no ignorance observed in the Guides, for still they obtain all their knowledge from the greatest works of wisdom in the world.

Let us see our Guides make strides, let us see them be revered, let us see them pour wisdom upon mankind, and let us see them make monumental contributions for the advancement of the study of disequilibrium, oppression and the art of rebellion in their days. They are there to make light and provide guidance to us all, and to them we owe great respect and our loyalty.

The Guides shall ever continue to refine and uphold their brilliant canons of writing, and they shall be invaluable counsellors of earthly liberation. Surely that is why we have followed the guidance, and that is why we shall follow the guidance again.

The Guide's Heart and Mind

Throughout the centuries that the Order was silent and dedicated to its election of asceticism, we saw into the hearts of the future, and we knew that the future would be good. The Guides of the future will have studied and presented the theories that instruct the path of liberation, using every instrument that they find in their time. They will be able to claim great victories in the way of information and the captivity of hearts. We believe that those who open their hearts to what is true will know that there is no way but the way of Mont, the way of fire, the way of the promise, the way of the guidance. Everywhere we see hypocrites, mockers and those who scorn the way towards liberation that is the work of Mont. Indeed, you will often find that there are far too few people with any interest in the spirit of history and the purpose of Mont, and that is the funeral of mankind, for Mont surely has borne the spirit of man forever throughout his journey. However, while this issue is being considered, we must turn to our own hearts and consider why we are drawn to this way that we have elected to practice. It is not sufficient when we simply dismiss as ignorant those who have elected to ignore or mock our way. It is also necessary that we criticise ourselves, and consider if we really have the right reasons for pursuing the ways of Mont in our hearts. To know the answer to this, we turn to the Guide, and through his guidance we must seek to explain why we are drawn to the ways of Mont and why we believe that we must teach such ways in every valley that is here.

The Guide has said that he was introduced to the great body of teachings that is the work of Mont as a student. He was taken out of a dark dwelling among marshes, and the Order taught him all that he knows. Many uneducated people spoke ill of the Order, and the Order condemned them wherever it found these mockers, because the Order knew them to be no better than the incurable devotees of the oppressors. The Guide has said that he is no more of a villain than all the other personages who have pursued enlightenment and liberation, and he has said that anyone who speaks against the powerful and anyone who challenges the representatives of the oppressors is a member of the Mont Order in his heart. We are not interested in where one comes from, or what one's appearance is, but we condemn the oppressors wherever they are, and the Order stands forever with the oppressed and will defend them in ways that you cannot imagine. Wherever there has been oppression in the history of the earth, the Order has descended on the side of the oppressed. The Guide has written of such things already, discussing what is necessary in the approach of study taken by those who seek to understand and

¹¹ System, also "constellation"

defeat oppression. This is so, even if the Guide was turned towards secrecy because of popular rejection by the prevailing persuasions in the schools of the day. Those schools will never tempt the followers of the Order with their lies, because those schools are both unequipped and unwilling to provide any answers to the students.

The Guide will always provide answers from his heart about the affairs of the states and the depression in the community of man. The world is surely split broadly along a line between the oppressors and the oppressed, and the biggest victims of the constellation of oppression are always the deprived people who can be found in the most abused and neglected parts of the earth. We call these people the oppressed, wherever they might be found, because they are ever the final recipients of the benefits of knowledge and equipment in the world. Treated unfairly by the oppressors, they always get the least rewards from the brutish and sinister order that has come to rule the world. Standing over the oppressed like victors when they are merely arrogant, we shall find the states and the palaces of the oppressors. Evil doers meet this description, because they are concentrated in the very centres of wealth and power, and they possess all the means to build and retain better equipment and knowledge with which to oppress the meek. Although the Guide's description of the world will frequently appear to describe the state of things of wealth, describing the homes of the oppressors as palaces, the oppressor knows that the Guide is referring to the places where better equipment and knowledge are created. It is through better equipment and knowledge that power proceeds. It is from the intellect, harnessed by the oppressors, that the oppressed are made to suffer. Such is the primary destructive truth on earth.

When we look, we see that the centre of the oppressor's territory holds workshops where better weapons, better means, are obtained. These means are used to oppress the world, and without them the oppressor is nothing. It must be added that the Guide does not regard the world order founded upon such a division of equipment between the gentle and the brutal as survivable. Frequently, the Guide has dedicated writing to indicate that the river of history flows in the interests of the dispersion of the powerful equipment to arm and empower the weak. The weak gain only through the provision of better equipment to them, for that equipment holds the key to resistance. The Guide, for example, has always said that the effort to curtail the exchange of better weapons and equipment to the weak is doomed to failure. As the American natives received their guns from tradespeople, so shall the weak again receive their due equipment from out of the workshops of the oppressors. Yes, that is the mandate of the Order! All of the equipment turns equal among the nations with time, and everywhere eventually becomes level so that rights are no longer trampled. The Guide shall always advocate from his heart, filled with the spirit of liberation, that the sole solution to the world's disequilibrium must be the redistribution of the equipment and knowledge of oppression. This redistribution must go outward, towards the oppressed, so they can go on and use it. Let the advantages vanish, and let the equipment be with the oppressed entirely, that they may find their greatest gift in the ability to take up arms and all other means of resistance against the oppressors!

The Guides have always advocated repeatedly that the supreme method of changing the world order towards justice is to spy and to nobly steal¹² for the needy and those who strive in the path of liberation. The work of Mont is set to move in the spirit of the Thief, whose message is written our hearts, to make what we seek possible. The Guide and his followers must believe in this dispersal of the means of resistance on the earth, and he must know that this move will truly equalise the relations among nations and souls. The ruling of the Guides would make us, whether we are nations or individuals, all decide that we shall treat one another as equals on the earth. As such, the ruling would give us a shared future on the earth, as we would recognise our common earthly survival interests and pursue them together as one.

Even though the teaching from the Guide's heart is surely provisionally reasonable, the calls and teachings of Mont are not approved by certain people, and the Guide has said that it is very difficult to convince the ranks of the ignorant and those who know not what they do. That because those who are ignorant, who are also the bought, live upon the disequilibrium that has been described to us in the work and teachings of the Guides. Their corrupted hearts have always decided against the call of the Order for them to put their selfish interests aside and think how we could deliver the weakest and most oppressed people in the world out of their misery. One of the problems with the idea of justice

¹² Explained in "Noble Theft" in Ch. 11

and the recognition of all men as equal is the limit to which one is willing to care for the world. Too many of the bought¹³ are willing to advocate a path to equilibrium between themselves, and perhaps between the other people in the next vale, but they will not listen to someone advocating equal recognition of the whole of mankind in earthly life. It is certain that the bought do not realise that they are only caring for a tiny portion of mankind, because of their ignorance. That ignorance means their charity is misplaced and their tears flow wrongly, and their efforts are spent in the name of ignorance. They really do not know how close they are to the oppressors and those who always retard the liberation of man, even as they carry banners pronouncing that the bought are the oppressed and are surely the only oppressed people in the world. The Guide, even when given the opportunity to command multitudes of the bought, refused, and referred to everyone in the rich places and under the governance of the rich as merely the few among mankind. Surely the bought are pitiful, and they know not what they do. They do not really want to protest the order under which they live, because they know their own lives are the gifts of it. When the battle is near, the bought will flock to the banners of the oppressors, because they know they are closer to the oppressors than the oppressed, and the Order that has stood to protect the oppressed everywhere.

The Guides have written much, and their thought and advice has reigned eternal in the ranks of the oppressed people of the world. Study, enlightenment, fighting, preaching, artistry and inscription are the ways of the Guides whose wisdom precedes the whole world that is. Their influences are taken to all places we have found lives devoted in service to the oppressed, and sacrifice is offered for the glorification and sanctification of the oppressed. The Guides, in turn, are our main influences and our most trusted and respected peers, and we will continue to communicate their advice and their spirit to the laity and advocate their interpretation of the world order. That will always help to present a worthy agenda in the world of communicative and religious thinking, based solely on the work and philosophy that has been enshrined and protected throughout the centuries by the Guides of the Mont Order.

The Guide's Power and its End

The Guides have always taught to the assembled students of the Order, "The kind of knowledge that we have endorsed and promoted is surely the kind of knowledge that provides the gift of respect to the Guides. Our power does not come through equipment and weapons, used to suppress, but through the knowledge that we endorse and promote! And, in all of our devotion to the climbing unification and perfection of man through Mont, the knowledge we have spread shall be more useful than all the teachings of the ages. It shall be of use, when it has been given to those groups which we recognise to be the true oppressed. The house of the oppressed shall be the largest and the most vengeful of the houses of mankind, once they have received the knowledge that is our power."

The Guides have identified the essence of the order of world oppression as a vast interconnected constellation of equipment dominance and mastery, with poorly equipped national vessels and sufficiently equipped national vessels coexisting and depending on the persistence of the very disequilibrium between them. The Guides have said, "We know the oppression is among us, when we see those who are left unclothed and unequipped lying under the heel of those who stand clothed and equipped. That is the essence of the oppression we know, and that is the central relation in the oppression that we must resist and destroy."

The Guides have also spoken about our future community of man, as it shall look under the everlasting power and guidance of the Mont Order. They said, "The only Mont outcome that could maintain this kind of provisional success, yet change how rewards are distributed so they can be more equal, shall involve the complete reconstruction of all levels of communicative and provisionally successful leadership. Upon the abolition of disequilibrium, then only the universal authority that has watched mankind through all of history shall rule. We, the Order, have observed and encouraged every step that the infant civilisation has so far made, and every revolt and correction was made by our hand when we saw the oppression. In the end of history, when all is reaching completion, rule falls only to the Mont Order and the Guide of the world."

¹³ Explained in "Guidance on the Bought" in Ch. 6

Of the role of unequal equipment and provisionally successful power in the oppressive ordering of the world, the Guides have said to the students, "The extent of the ordering of the world for the sake of disequilibrium merely comes from the type of equipment available to those who are lording over the constellation and controlling all that is produced for their enjoyment in the constellation. Transport and communication are exercises of the oppressor's equipment, and these surely determine whether the order is small or large. Should there be great levels of transport and communication across the earth, then there are sufficient conditions for the vast ordering of the whole world for the sake of disequilibrium and oppression."

Repeatedly, the Guides said that they have always identified the oppressive places on the earth and have called for their destruction. We have called them the centres, and we have called them the palaces, because we have seen how they are places of hoarding and they issue commands that are cruel to the weaker and more oppressed places on the earth. We have been taught to describe the purposefully disadvantaged and brutalised places of the earth as the vales of the oppressed.

Let it be recorded that none of the Guides have approved of the existence of the nation as an excuse for rule over mankind, and they have called for such excuses to be overcome. They have taught, "With the vast disequilibrium that has arisen within the current ordering of the wealth and equipment of the world, the persistence of the idea of separate vessels of the nations as the units for rule over mankind is surely a mask to justify and preserve the vast disequilibrium."

The power of the Guides has always rested in their ability to detect the hypocrisies of those who wield brute power rather than the power of revealed truth. Always, the Order shall be mentored, "The oppression of man, and the rebellion against the oppression by those who were guided that it is truly unjust and cannot be inevitable, are the two opposing forces of history." It is the ability to illuminate the truth that is the source of legitimacy for the Guide's power, and so the Guide's right to power ends only where the Guide's illumination ends. Wherever the Guide's power to illuminate the manner of oppression in the world is vast, there the power to Guide the tide of liberation is made vast.

The Predecessors of the Guides

The Guides of Mont have been committed to expose the manner in which mankind's wealth and equipment are placed unequally on the earth. We are plagued by vast and terrible forms of disequilibrium that seem as if they are set in the stone of history, like a prison condemning us to see squalor and sorrow wherever we turn. The Guides remember that their predecessors¹⁴ spent their whole lives learning how things appear to be established in such a horribly unjust way. The predecessors of the Guides were the first to assert the premier importance of the division between those who are left with the better wealth and equipment and those who are abandoned to the harsh world without it. Let us learn how the central divide on the earth between the oppressors and the oppressed has been successfully exposed through study by the many predecessors before the Guides who were wise in the nature of worldly injustice.

Born into the worst of circumstances on the earth, the predecessors and mentors of the Guides made sure that they were enlightened with the knowledge of the breadth of worldly injustice, and so they inspired the righteous fury of the Guides for the sake of the oppressed. The predecessors of the Guides lived lives that were characterised by disillusionments from which they were able to learn. First, the predecessors of the Guides learned that the participation of the bought will be directed in strength only when that participation may defend the interests of the strong, and such participation is weak whenever it might be entrusted with the defence of the downtrodden. One such weak application of participation was left to the predecessors of the Guides, who said that they found trade to be done unfairly. Why is trade never advantageous to both sides? Why is the seller always concealing scorn towards the buyer? Where they have tried to correct such evils, always there is no support for the correction, because all those who are engaged in selling are engaged in profiteering, and all those who are engaged in profiteering are engaged in fraud. Every transaction keeps the earthly order of oppression and poverty in place. The predecessors of the Guides were mocked for their criticisms of that order, in their pursuit of answers to the disequilibrium of men, and they resigned from their preaching and hid in shame until the Order found them, whereupon the Order learned what they had

¹⁴ Elders

learned. The advice from those men is vital to the ways of Mont, and the Guides retain their principles and apply them in their teaching.

As thinkers, the knowledgeable predecessors of the Guides made significant contributions to the canon of Mont explaining how the men of the earth are left with unequal wealth and equipment. Perhaps the predecessors were only concerned with their own ways, and perhaps they were not as pure in their hearts as the Guides, but their knowledge was true. Their statements showed the wickedness of the world well, and so their statements have been kept and revered among the teachings of the Guides.

The predecessors of the Guides offered theories describing the injustice that has plagued all equipment matters in the world, and they called attention to what the Guides later called the supreme priority.¹⁵ That priority is the division between the equipped and the unequipped, and between the clothed and the unclothed, the division of fortunes that the Guides have since taught us to overcome. Others, in many different cultures, advanced remarkably similar claims against the injustices of equipment matters at the exact same time, and this further showed to us all how the influence of the Order has spanned everywhere on the earth. The theory of the predecessors of the Guides still describes the grossly unfair advantages that the currently sufficiently equipped centres of the world enjoy over the badly equipped fringes of the world. Through such disequilibrium, the incurable oppressors among mankind are able to maintain their position through an endless rhythm of advantage, passed to them repeatedly by their fathers. Perhaps the true explanation is more complicated than what has been presented, but the Guides have been satisfied that the maintenance of powerful and wealthy centres over the oppressed multitudes of mankind is unjust. It is bound to be defeated and abolished by us.

Those theories, presented by the predecessors of the Guides, have helped to shape the view of the Guides and followers of the Mont Order, and the reforms to our thinking have been vastly beneficial. Through the attainment of a greater merger of things with our divine mission on the earth, we know that the work of those who theorised on the disequilibrium stands pure and true. The theories entailed encouraging the weak and the unfortunate to beware the advantage of the deceivers. We have told the poor to focus on their own empowerment. They should avoid providing attention to profiteers, and deny them their advantages. This is achieved by achieving greater self-sufficiency in each poor person's own home. Through achieving ultimate self-sufficiency, one is far less available to be defrauded in the world of trade. The empowerment of the poor through that wisdom, which comes in teachings offered by the Guides in memory of their predecessors, is surely the only intervention that has reduced the levels of starvation and appalling unnecessary suffering in the world.

The canon of the predecessors of the Guides of the Mont Order includes many wise texts that speak to us on the subject of earthly disequilibrium. Such texts discuss the exploitation of the nations, describing the magnitude of the fraud that has left all the weak at the mercy of the powerful on the earth.¹⁶ Due to their pioneering role in shaping the supreme story¹⁷ of world disequilibrium, the predecessors of the Guides are found consistently referred to in this work, and every review of their work is known to be valuable in the canon of the Order.

Illusory Oppression among the Bought

The early Guides, who walked and climbed with the oppressed, were concerned with the matters of the unequal distribution of wealth and equipment upon earth. They claimed that the oppressors do not deserve the power and the enjoyment that have been possible in their palaces, and that the oppressors had merely stolen all the possessions of the oppressed. They conveyed this understanding to the students of the Order in their writings. The understanding of the unequal distribution of wealth and equipment, as preserved by the Order, plays an important part in our doctrine and in all the many studies of the oppressive regimes on the earth.

The early Guides provided a deeper study of the way of exploitation and oppression than their predecessors achieved. The early Guides were greater than their predecessors, although their work

¹⁵ Explained in "Argument from the Supreme Priority" in Ch. 11

¹⁶ Explained in "On the Exploitation of the Nations" in Ch. 6

¹⁷ Explained in "The Supreme Story" in Ch. 4

was still rudimentary in comparison with the deep body of study that was advanced to completion by the later Guides.

The work of the early Guides is particularly important to us, because their candour went against the foolish slogans of so many of those who were bought by the oppressors and only had illusions that they were ever with the oppressed people. The early Guides went about discrediting the myth of solidarity between the bought and the oppressed. That myth of solidarity has been essential to the survival of the old schools of the oppressors. In many ways, the early Guides threatened the old schools of doctrinal delusion everywhere throughout civilisation. They explained that what the bought are experiencing can be nothing more than illusions that they are ever oppressed.

We can see how the work of the early Guides openly stated, just as the present Guides continue to teach, that the very notion of solidarity between those who are oppressed, and the bought who have lived in the palaces with the oppressors, was only ever created as a lie. It is created to deceive, with the intent to weaken the supreme story of the rebellion against oppression. All belief in such a lie surely derives from fear, because it derives from the fear of acknowledging the centrality of the division of those who lack the equipment and those who are endowed with all the equipment from which to derive their power. This has created the throes of the disequilibrium and the one violation¹⁸ on the earth. Let us call attention to the division between those who are equipped, the oppressors, and those who are not equipped, the oppressed! The supreme struggle is between the equipped and the denied men and kingdoms of the earth. With the wisdom of the Guides to help us, we know that our supreme explanation exposes the oppressor's own false movements and false prophets as being themselves a major cause of the disparity that is the source of so much sorrow for mankind.

We in the Order shall have our views contested by false teachers, who are not as willing to abandon their worship of the delusional fools who accounted and still account for most of the bought camp¹⁹ in the palaces of the oppressors. Every gain by the bought, who claim they have been denied and treated unfairly in the palaces of the oppressors, actually corresponds with the plight of the oppressed in the poor lands of the world. Because we know this, we know that our pursuit of final equilibrium means the destruction of the various foolish and misguided figures and movements in the palaces. We destroy them, because we know they are merely instruments of the masters of oppression on the earth.

The Guides live, and teach, and perish on the earth like all of mankind, but each of their wise messages will not be forgotten to the Order. Their names are banished from their texts, because they are all present in the person of the one Guide and they are one in the voice that supports the oppressed, but their teachings will be widely associated with the knowledge of how the wealth of man has been divided unequally. Let it be said that their work on the subject of such disequilibrium is consistently referred to by their successors in the field of their study and devotion. That is why we continue to have Guides, and that is why our Guides are as great as their predecessors. We do not record or promote their names. We do not worship their persons, because we know that in their hearts they were all as one. Their way was in caring for the oppressed, and teaching for the oppressed. All of our writing has been done in honour of our Guides, and we keep them in our hearts with other significant thinkers who thought on the subject of injustice and the means to remedy it.

Convergence of Knowledge

The study of the Guides has kept to a method that does not promote boundaries. We do not care for the borders that are drawn in the many disciplines of thinking among the philosophers. All that they do is philosophy, and no smaller area of philosophy is required to be indicated. We call this the convergence of knowledge. We define the convergence of knowledge as a method that does not respect the barring of our involvement in fields that pretend to be beyond our comprehension. All things intersect to create the truth. Our method seeks to discover the truth about relations between the weak and the powerful, and we do this in our thinking by avoiding confinement to one particular subject of study.

¹⁸ Explained in Ch. 6

¹⁹ Party

Often, the Guides have taught the Order, “The convergence of knowledge is the way to the truth. Let us say that we distinguish between the mere relations between different fields and the convergence of knowledge. The former says that there are different focuses of study, and that we are not allowed to venture from one focus to the next. In our method, it is not so. The convergence of knowledge refers to the need to unite philosophy towards a judgment of mankind. There exists no sufficient reason to lay apart separate focuses for philosophy at all. Instead, all of our work should be ferociously dedicated towards a single path. We may call this path the righteous and ascendant way, the way that we know to be true.”

The teachings of the Guides are never discriminatory in their treatment of history, the relations among man, the matters of power and rule, equipment matters of the nations, the subject of war, and other focuses that are kept under the responsibility of philosophy. All of these things are considered, in our writings, to be one subject and our subject. This, our method, renders impossible any obscuring through unfair discrimination between different subjects of communal relations. All communal relations being connected in the form of one earthly order of disequilibrium, oppression and struggle, we know for certain that no discrimination as a result of perceived different fields of philosophical responsibility is permissible in this work’s theories.

Man as the Only Community

Because we know of the convergence of knowledge, we know that a perfect constellation to Guide mankind is possible. The united and perfect community of man is seen through the convergence of knowledge, and this community is perceived by looking on the world without a narrow vision. See the whole of mankind! See the way in which the Order, through its study, is able to know the relations of power on the scale of the whole earth. The earth is the only community, man is the only community, and this is discovered through the convergence of knowledge that is taught only by the Guides of the Mont Order. After accepting the already unassailable truth that there stands a single community on the earth as the sole object of our study and our action, we are able to understand and embrace the teachings of Mont.

There is no escape from the community of mankind, and those who know this community will profess their faith that it is the only community on the earth. All hearts, all hands, all states, all ships and all swords are merely parts of the whole community of mankind on the earth. The total community of mankind can be viewed as a truth that is known through the Mont teaching that rejects all the nations in favour of one universal people and authority. All things among men are sufficiently related that they are able to be considered as only one community. There is justice in speaking of other communities, of smaller groups and allegiances other than mankind.

Do not consider our teaching to be mere poetry. We are not saying that mankind ought to be as one. We are teaching that indeed they are as one. Man is a powerful being, separate from nature, and that separation gives us a greater responsibility than the animals, so that is why the animals are not part of the community of mankind. We need not concern ourselves with animals. Being part of nature is a foolish idea, impossible for mankind, who are separate and powerful. To put it in the best form of argument, let us say that the community of mankind encompasses the entirety of communal interaction and all its related faults. The abuse of people against each other, the abuse of states against each other and the abuse of the equipment of mankind to make it unequal among the kingdoms are all problems in the community of mankind. Those things that do not go transmit harm or betterment between men should not be as part of the concerns of mankind.

The convergence of knowledge shall always supply the most liberating and approachable method of study for the students of the Order. We do not have to confine ourselves to one particular field that is of philosophical concern. All are our concern, and we are the authorities on all of them. We have all the affairs of the community of mankind to consider, and we know that anything occurring between us is part of the truth of the relations occurring in that community! Things are outside the community of mankind, only when they are no longer considered part or gift of the interactions among communal beings. Man is the only community, and our message is guidance for man.

The Supreme Story

What we mean by a study, in the work, is the application of our minds to understand the oppressive ordering of the equipment among the people and states of the world. In the work, we are asserting that whilst study is absolutely essential to supporting the contents of our philosophy on the earth, and our philosophy is sure to fall into errors without it, the study is also a battle in and of itself. Because it is a battle, even there in the halls of knowledge we can make mistakes or encounter tough adversarial participants who are willing to use our inadequate hours of study as a channel to attack. Such attacks, of course, are ignorant of the fact that so many philosophers and leaders of men exist and they command great popularity and respect, and yet these ones have done no study at all in their lives. Perhaps they refuse to study, because they know that study is a place where it is possible to err. Knowing this, they have taught themselves to avoid the potential vulnerabilities in the battle of ideas.

Because we are reasonable, let it be said that surely even the smallest introduction of study to propel one's arguments to victory should always be better than no study at all, even if one's study errs. Is it not better to study and learn in a way that is not immaculate, than it is to possess immaculate ignorance? Because we know that study is better than the refusal to study, we know that even the weakest introduction of one's knowledge gained through study is good. Presenting detailed works to support one's argument and faith will always make the ideas of the Mont Order appear credible and deserving to be treated seriously. The ideas will be received better than a blind and impassioned collection of ideas like the liars and the demagogues always work to provide. Ideas that are weak and are not gained from study are typical of the authorities behind the oppression of mankind. In other words, even if the contents of the work left by the Guides contained many errors of study, the work's study would still make it far better to typical discourse among the authorities of oppression.

From reading the content of the work, you will notice that the Guides and students of the Order always obsessively draw attention to the plight of those who are oppressed among men. We consider ours to be the mission and tradition of Jean-Paul Marat. We take up our pens for the sake of the oppressed. We know there have been many people in history who have shared this communicative mission too, or at least they feel compelled to act as if it is so. What is different about our own mission, and so many other people who want to draw attention to the plight of the oppressed, is that the task of serving the interests of the oppressed is the whole mission we are offering you in our own work. Support of the oppressed is not simply a matter of persuasive work that has been hijacked by the Order.

We are not concerned with persuasive work, and we are not here employing a message because we are faced with a supreme adversary and want the support of the claimed masses. In fact, we do not believe the masses exist in the palaces of the oppressors. In fact, the oppressed are present only in the valleys of those who are left with no equipment. The people in the rich and privileged palaces of the oppressors do not even matter enough to be worth saving. They should be scattered and destroyed, and those who must be scattered and destroyed include members of the Order among them. All those who are at the centre of the current unjust regime on the earth are required to be overthrown by mankind. Perhaps we of the Order are only useful in that we want this overthrow to come true. We believe that many people try to draw attention to the plight of those whom they see as oppressed without properly understanding the nature of mankind and the disparity of equipment sufficiently to make any deduction. What we seek to do, by appealing to the point of view that grasps the size of the community of mankind, is to draw attention to the scale of disequilibrium and the scale of our mission in confronting it. We will do whatever we need to do to enlighten the oppressed and burn down the palaces of the oppressors, and that includes risking our own wellbeing because of our loyalty to the oppressed.

When the project that has been called the Mont Order was first conceived, it began with a mere awakening to facts rather than a plan to teach and enlighten others. Yet we already displayed the required elements of a plan in effect, and this drew us to our selected reading of the world. The perfect reading provided by the Guides still serves mankind better than any other reading of the affairs of mankind. It has shown us the way and the priority that have always been necessary for the attainment of justice for the whole of mankind. Before we began our great study of the subject of the world's unequal wealth and equipment, advised still by the predecessors of the Guides, we already believed that the earthly oppression existed and that we were not necessarily part of the oppressed. Perhaps we had the poorest and most oppressed pasts as individual members of the Order, but we accepted that we ourselves were only disgraced people from among the oppressors. We of the Order are not the

downtrodden. No, we are willing to come forth and be their representatives and their Guides in all that concerns the downtrodden in matters of pen and sword.

No-one who proceeds from fortune and is given the means to make the best of his intellect is one of the sacred downtrodden. They are, at best, the subordinate oppressors and aids to oppression. No-one cares or ought to care about we who are in the Order, and we will never offer any sympathy to ourselves or ask for any sympathy for ourselves. We serve and we fight, we do not ask for forgiveness, but our acts redeem us in matters of the community of mankind.

When the Guides concluded that they were not oppressed, it was not because they were of a particular race that has oppressed mankind. Nor was it because they learned they had behaved arrogantly in the past. Those may be the usual things that prompt men to humble themselves and correct their ways. Not so, for the Guides. No, the Guides corrected their ways because they saw that that they had nearly been corrupted and taken into the camp of the bought. That is a sad fate! Those who are present or were created in the palaces and lands that are privileged by the ways of the oppressors are not the oppressed. And if they call themselves the oppressed, they become the bought. They become those who merely posit oppression, and trick the oppressed to think that the bought are the oppressed, and so the oppressed are bought and corrupted to accept the oppressor. That is because, always, the oppressor sets out to buy the camp of the oppressed before they can rebel. All those who have been nurtured by the oppressors and taught by them are oppressors and princes. They must renounce their ways! They have many oppressive noble participants outside of the care of the oppressors themselves. But the people in the oppressive palaces and cities of the world that are the centres of power, people we have come to refer to as the oppressors, are all princes and they are all thus oppressors. Their number is basically the same as the ruling element that was overthrown by those who changed the regime in France! Learning from this, we know that the oppressors' claim to their power and better status in the world is offensive to the whole of mankind. Indeed, the very survival of the oppressors is offensive and utterly reprehensible to the whole of mankind.

What has been said of the oppressors and oppressed is only the persuasion of the Guides of Mont. To support it, we have already selected the work in its account of the unequal distribution of mankind's equipment on the earth. Always lament the unequal scattering of the wealth and equipment of mankind on the earth, because that is the division of the oppressors and the oppressed! The solution to all the earthly injustices, the answer to the question that was conquered and given by the Guides, is the noble theft²⁰ to destroy and reconstruct the manner of the distribution of equipment and provisions that are made for all men. A final levelling of the workshops of the world in a more equal direction can be the only correct and necessary step in the near future of our civilisation. To define our goal, let us say that some of we who were oppressors, namely those few who were in the palaces of wealth and better equipment, must decide to accept the point of view of the community of mankind and engage in noble thefts. They must heroically steal equipment and secrets that have been kept in the palaces of the oppressors, and go forth to convey these to the oppressed. Let us all partake in a frontal attack on monopolies and dominance among the nations by the greedy few. Our campaign of noble thefts will be sufficient to induce the first throes of transformation to a state of absolute equilibrium on the earth. That is the solution! There is no other solution, and the mission of noble theft must be done, because the dictates of the track of history have driven us towards such monumental acts for the empowerment and enriching of the needy among mankind.

All the hours that we know to have been expended in seclusion and study by the Guides of the Order were only useful to our mission insofar as they supported the necessary persuasions and noble monumental acts that are capable of forcing the outcome of equilibrium among men. The essential element of our body of study, useful to the mission of transformation and recreation on the earth, is only the assessment that the greatest division is between those who have equipment and those who do not. We believe the work holds not only the essential criticisms of the corrupt order of things in the world, but also the critique of what we consider to be a regime over the world that must destruction and be replaced by us. Embedded in the supreme story of the work is the suggestion of an overwhelming solution all earthly perils, and we are the guarantors of that solution.

Consulting the body of study that is the work has been very effective for strengthening our communicative view and our plan of persuading and enlightening the world. For this reason, we know

²⁰ Explained in "Noble Theft" in Ch. 11

that the work should be equally powerful when it is given to other students of earthly injustice. This work of information and liberation could not be as potent if it lacked its studious foundations! A deeply informed story of the origins of the plight of mankind always lights the way to the most valuable body of knowledge and solutions.

The Guides have often said, "Indeed it is only for those who comprehend the nature of the edifices and lands of the oppressors, yes, those who have built for us the supreme story, the story that is possible, then certain, and then able to add provisions for our plans, that we are able to judge the oppressor and charity the oppressed as the pen and the sword. If we do not participate in the building of the supreme story of how the oppression came and how it shall be destroyed, then our ways cannot be successful. Because they will be too poorly guided, those who do not accept the work are lost and shall not illuminate the way to the emancipation of the earthly oppressed."

The Design of History

Only the fool can say in his heart that the course of history was not foreseen. We, the Order, know how that was made. That path was made before you in the design selected by the Guides of Mont, and they knew all that lies before you. Personages are present before us! See their handiwork in the design of the track of history that you have crossed. The personages of the Guides are behind the catastrophes and the blessings, the good and the bad, in every age of mankind. All those things have purpose, because they have made for us the path that has been observed! If you were not to witness the perils of time, then there would be no time and there would be no house around you. What makes comfort, but the discomfort? Installing the peril and the disaster before you, to make possible the transformation of the day, the Guides have ever worked the course of the earth.

They shall not cease the work of Mont, they shall continue, and even in hiding they shall always Guide. They shall not cease their work, until the accomplishment of their mission. That accomplishment of the work of Mont is the attainment of a gift, a gift of divine blood that does have the power to burn us. A gift that will burn us with light, and finally make men equal on the earth!

5. Riddle of the True Path

The Three Ways

Contrary to the misguided interpretation of history that we had formerly taught, there are not merely two ways that are elected in response to the observed path of mankind's advancement. The claim that there are merely the fearful and the Order in the search for mankind's betterment is not helpful to our understanding of what must be done to change and enhance mankind. We are the Order, and the fearful are the oppressors, but there are also the ones whose hearts were bought by the oppressors. Theirs is the way of the corrupt, theirs is the way of the bought, and theirs is the most misguided way that we abhor. After looking for the most useful interpretation of the battle between the ways of man, we have learned that there are three ways. The ways of the bought and the ways of the Order certainly have as little in common as the ways of the oppressors and the oppressed. In fact, were we to say that there exist two ways in the present state of the earth, it should emerge that those who are the oppressors and those and those who are the bought are currently on the same side. Only those who have elected to follow the ways of Mont are aware of what is necessary for the attainment of justice. Let us consider the three ways of mankind that are followed in the name of advancement. Let us hear what each of those three has said to us in its diverse efforts to sway us into accepting its ideas.

The way of the bought agrees with the Order by holding the belief that the advancement of mankind is good, and it will allow for the gradual accomplishment of a just community of man on the earth. But the bought have said to you, "The advancement requires that those who hold the power become more enlightened, as they are faced with the challenges." The exhausted dominant argument of the bought, whose way is tired and has already been defeated many times by the Order, attempts to be in league with the present powerful institutions and in league with the ways of Mont at the same time. That is its mistake, and that is why the bought shall not be the ones who make the advancement

of mankind possible. The ideas of the bought present us with antimony, because the Order knows that supporting the institutions is the way of the fearful and the oppressors, and the advancement of mankind can never be complete if there is still fear in response to our activities. Therefore, the ideas of those who are bought are destined to liquidate our great deeds before they can begin. Yes, those ideas currently serve fear and oppression as effectively as the ideas of the oppressors themselves. The bought are the defenders of the present organisation of things, in the pains of the transformation and recreation that we shall witness. Their hollow names will belong to the oppressors and the fearful, when the time of the transformation and recreation of mankind has arrived.

The way of the oppressors involves the idea that the advancement of mankind towards equilibrium is dangerous, and that the established authorities must prevail. The oppressors support the traditions, the strong powers, and the practices and bodies that led them into power. It must be said that this is different from the form of support for the powers that has been observed among the bought, because the bought will merely support the ideas and arrangements of present prevailing institutions and powers. The naked oppressor, on the other hand, supports tradition, including the preservation of every aspect of traditional life. That means the oppressor will typically support the institutions of family and religion, or make appeals to such things to a greater extent than the oppressed and the bought. The oppressors behave as though they are opposed to the bought, both to conceal their dealings with the bought and because of their hostility to the advancement of mankind itself. The oppressors desire to turn the clock back, and make us all live like primitives without any advancement. Their belief is that even the changes of the bought have been harmful, and should be reversed. Religious authority has often proven to be the most vicious and dangerous form of oppressor belief. It is oppression, because it has people worship the authority of men, and that worship is against the spirit of equilibrium. Their way is by no means describable as any form of advancement for mankind, because they even go forth seeking to revive an ancient form of life, even if the equipment of the whole of mankind has changed and our knowledge has grown much greater.

The way of the Order is the final way, and that way proceeds from awakening to the truth that the advancement of mankind will result in the splitting of history,²¹ causing diametric opposition between the way of the oppressors and the way of the Mont Order, and that opposition will take every form. To be a brother of the Order, in the most profound sense, is to hold the persuasion that there is a supreme priority concerning the achievement of justice for mankind on the earth. With the understanding of the world through the recognition of man as the only community, it immediately becomes possible for us to know and to prioritise the severest problem to be remedied in the whole world. Guided by the supreme priority, we see how the ideas of the bought such as struggling for reform are inconsequential and shallow. We may see such ideas for what they truly are.

To merely be one of those who have been bought by the oppressors will not provide the level of true advancement that we require. We must resist being bought, against all pressure. All the prevailing powers and ideas in the present order of the world are responsible for constellational communicative injustice. Therefore, to have a priority in the pursuit of wide earthly communicative justice requires us to declare our total opposition to the powers that stand over the current world. For those of us who follow the way of the Order, we are required to unconditionally regard all defenders of the present world as oppressors, despite their claims of being on the side of the advancement of mankind and the guidance that brings forward that advancement.

We know that only those who follow the way of the Order are the determined adversarial participants of the earthly regime of injustice that we say must fall. The belief in the supreme priority is essential to mankind's advancement towards equilibrium, because this supreme priority best captures the spirit of our teaching and combat for justice on the earth. There is only one path, and the Order best knows the spirit in which it must be trodden.

False Notions of Privilege

It is necessary that we discuss the idea of affording special privileges to a group or sect, as it was repeatedly criticised by the Guides and as it appears to have been criticised heavily in recent years. If we are shocked the present state of things of disequilibrium in the world, then we cannot allow

²¹ Explained in "Splitting History" in Ch. 9

ourselves to be unjustly privileged as a group or support the privileging of any group. The Order must reconcile its faith in its own significance with the need to avoid falling into the category of those who seek undeserved privileges and gifts. Are we hypocrites? Is it possible that we pour gifts and awards upon ourselves, while attacking the right of any other group to such things as a form of oppression? Not so, because we do not seek privilege. We have never sought privilege for ourselves, and that is why we have favoured concealment for so long.

What has been translated from our foreign brothers is a term that describes a privileged group, and that term is derived from what were called “estates” that were present feudal constellation. To be precise, they were called the “estates of the realm” and they can be described as the aristocracy, the clergy, and the commoners in the regime of France before it was overtaken by the dictates of the Guides of Mont. The Guides later described a broader kind of group as the “estate”, and that term basically included all communicative groupings of ranks in the world order, including those that were called the “estates of the realm”. We therefore still use the term “estates”, to describe the religious sects, the nations and the groupings of those with better equipment, who seek to identify themselves by some deceptive name and thus obtain some form of “status” that allows them to receive different treatment poured on them than is poured on the other groups. We of the Order have never supported such greed.

Those who seek privilege, and make deceptive claims about themselves to gain this privilege, are seen demonstrating various sorts of “solidarity”, and they identify themselves in a poorly informed way, so that we consider them to be nothing other than bigots. By the standpoint that is embraced among the followers of the Order, which is the standpoint still advocated by the Guides and those who endorse their words, the groups defining themselves to seek privilege are poorly informed. See how their aggressively exclusive groups are defined only through deception and the accumulation of idols. We consider such groups seeking privilege to be diseases. It is part of mankind’s emancipation that we all become free of such sectarian behaviour. It is both necessary and possible to aspire towards communal brotherhood, to seek the abolition of the privileged groups as we seek the abolition of all the bigotry in the world. The reported “name” of any group, with the exception of the Mont Order, holds the same meaning that we have already given to the hypocrites who seek group privilege.

In the current state of the earth, with all the various delusions of deserved special group status and better wisdom becoming ever more active and violent in the life of matters of power and rule, as the plagues of bigotry and the promotion of one’s nation spread in every part of the world, it is also increasingly important for the forces of the Order to confederate. The divided will fall. The status seeking of those who hold delusions of privilege is the road to the destruction of life, and we must judge all those who are engaged in it to be liars and destroyers of life. In the larger path of history, killing of whole innocent peoples have been consistently perpetrated by the privilege seeking groups against the privilege seeking groups. Because of this, we know that no killing of whole innocent peoples will be possible after our work is complete on the earth. To be free of the destruction of the groups, we must be free of the idea of groups and their privileges.

Differing Cultural Influences

Let us review what the Guides have said about matters of culture and the differences that reign by the association of different ideas with different cultures. The Guides have always said to us, “The differing cultures are engaged in a battle that has little meaning, although it is a battle wherein differing ideas surface and differing paths are often proposed.”

It is certain that the cultures are engaged in a war of differing ideas, and they surely seek to have an impact on the remaking of the world that they know to be inevitable. It must also be said that ideas originating with cultural claims are commonly used to justify injustices and disequilibrium in the provisions of mankind. In fact, those who are most concerned with matters of culture are interested in the spread of oppression and the rejection of other people.

Culture is an artificial, constructed thing. Because we know this, we know that culture is devoid of any application except to oppress, divide and confuse the true community of mankind. Culture surely aims to benefit privileged, stronger elements of mankind. Like the concept of the nation, the splitting of the world into a multiplicity of cultures is a justification for the hierarchy of the division between those who are provisioned with better equipment and those who are provisioned with inferior

or no equipment. That is the worst injustice, the division of the oppressors and the oppressed on the earth. It is the injury of the world that has broken us into the camps of the rich and the poor of mankind.

The division of those with and without equipment is justified by appealing to a parade of ideas that may appear to be in conflict with each other, but in fact these ideas are aligned are in their deception. The conflict appears to be between the ideas that say man has a set of values that are universal, and the ideas that say certain people must be persecuted because they are not equal in worth. Although certain values are pronounced as universal, such as the work ethic and the conception of the citizen that has reigned in civilisation for some centuries, the same values are at the heart of the efforts to portray one group as better to another. Think that if the “universal” idea of the citizen was not universal, then the disequilibrium that has proceeded from this false idea would be universal. Those who pronounce universal values have pronounced that there will be disequilibrium on the earth. Those people are the bought, and they are not any better than the oppressors.

What is this “culture”? Perhaps there are two answers, two kinds of culture. There is the culture that is shown to be some precious or artistic thing in life, and it is neither the work of the one or all, but it is the work of some group set against the rest. This meaning would hold that mankind is broken into a multiplicity of groups, and that all things valuable originate with the preservation of those individual groups because that is the preservation of distinctiveness, the preservation of beauty. That is what they argue. But are there truly groups, are the groups merely delusions that we must purge from life? Those who are idealists make appeals to cultural value. Culture, according to the ideas its protectors, includes all that is symbolic and ideal. That, they say, is better to all things of earthly existence. But that which is ideal is cultural, that which is cultural is oppressive, and that which is beautiful is oppressive. We know this, because such things are found to be based on a practice of exclusion of others. These things promote the division of mankind and the rejection of those who are seen to be inferior. These things are only made to justify the physical barriers and ideas that rule community of man, and this makes them objectionably oppressive in their very nature! The ideal functions to thwart our review of the oppressive earthly conditions that we shall fight. It does not matter what is said. The ideal and the beautiful shall remain with the oppressors, and so these things shall reign and divide mankind until the day comes when they are finally destroyed.

In fact, culture was invented only a few centuries ago, and is not central to mankind’s character. They were produced by the arrival of an oppressive world order, which is a division of mankind into those who have equipment and those who have no equipment. The cultures were, then, invented to help prop up the nations. The cultures function as a false constant in the minds of those who believe in them. They deceive mankind into supporting an unjust disequilibrium among the nations and groups on the earth, such as the nation, the citizenry, the oppression of one state by another and the splitting of mankind into the camps of those who are rich and endowed with equipment and those who are poor and without equipment. The cultures have bred oppressors, and no culture is justifiable in the end. When we change the world, it is in the acultural direction that we shall move mankind. We must go beyond the petty differences among men, and find our foundation in the common spirit of man.

The origin of our habit of distinguishing between the different cultures has been born from the philosophical distinctions between mind and body, which have been called the ideal and the real. Those who promote the salience of the ideal have claimed it was better to the real, that it is more real than that which is real. However, those who recognise the injustice of earthly life are aware of the only truth on the earth. We, the Order, who said that salience belongs to the equipment injustices, have said that the ideal or the cultural are merely false. They are lies, and they were made before us as a way of control and oppression. Indeed, the cultural appeals are only a weapon for the control of ideas. They aim to make us poorly informed, so that we will participate in our own oppression! We should, therefore, have contempt for all things that appeal to cultural rarities and beauties as their main ways for delivering a message to us. The final community of man is only attained through attacking, physically breaking and reconstructing the unjust division in the provisions of wealth and equipment among mankind.

That which has been written already is only the nature of the first kind of culture. Culture finds two different meanings when it comes to the discussion of the values and ideas that shaped the civilisation we have known. In the first meaning, culture means the criteria that are used to distinguish between the groups and nations. In the second meaning, the culture describes the rarities that are set

apart from common things inside a group or nation itself. Those cultures include special things alleged to be beautiful, or any other distinctive icon that is of symbolic value and separated from mundane things in the life of a group or nation. Different from the first meaning, in the second meaning culture actually describes a category of things that are less abundant than the total things that have been used to distinguish the group from another group.

The Guides have criticised both those meanings of culture and have been common among the laity. They are too inaccurate to be of significant use to us in any beneficial understanding of the layout of the earth and mankind. They do not help us to understand the oppressive ordering of things and ideas on the earth. The first description of culture can be rejected, because it has been abused to permit any number of things to be listed as defining a culture, such as the colour of skin, but not the colour of hair or the height. Only certain groups are said to have cultures, and such cultures are declared to exist with little justification except that the oppressors decided that the move would help them. The oppressors have invented and nurtured all cultures, creating them as false banners to keep mankind divided and unequal. They have rewritten the pages of history, to create the illusion that these cultures are valid or that they are inherently important. They have done this because, through such lies, they convince people that the artificial state of things of oppression is natural and good.

The cultures have given origin to a battle of ideas in our world of oppression, and they are the outcome of repeated attempts to provisionally justify an erroneous distribution of the wealth and equipment as unequal on the earth. The current disequilibrium is the work of the architects of culture. Disequilibrium is the work of the barriers of culture that were created when mankind was scattered on the earth. Culture is only a word that is used on the whim of the oppressor, and has no value for our understanding of the world. The first meaning of culture is a lie, intended to bind us to a world in which there are no constants, to invent false symbols and idols for false groups so we can all engage in a reckless game of oppression that has no benefit for any of us but supports the perpetuation of suffering in the end. The second meaning also exists only to confuse us into thinking that various ideas expressed through cultural influences carry more weight than the matters of oppression and liberation on the earth. Both meanings deceive us, because they say to us that the disequilibrium must be revered as our foundation, when really it is our obstacle and it must vanish if there shall be any advancement for mankind.

Of the two, only the first meaning has been of interest to the Order in the past. Perhaps it could have proven effective in our emancipatory preaching, because it could have separated one oppressed group from an oppressor group, as the Guides used to teach us before they became more enlightened. However, this proved to be an unpromising possibility. What can we see in those who call to attention their uniqueness and beauty as their appeal against their oppression? Those people are no better than the oppressors, and we will lessen our charity to them! If they have descended into idolatry of false symbols, and they call attention to themselves as better beings than their oppressors, then they too are oppressors. It is possible that appeals to cultural distinctiveness have helped in the path of a group's liberation from the dominance of an oppressor, but that is still a misguided path! Still the Guides have elected to reject their appeals and deny them our sympathy. We should not care about the state of things in which one appeals to cultural appeal, for it remains an appeal to cultural appeal and is despicable. The bigotry that has sent itself in the Trojan horse of being conscious about the oppressed group is the worst thing to seek refuge in, and must always be denied. Refuge in one's alleged culture goes against the whole foundation of the emancipatory promise that is given by the Order, and such refuge will always be an affront to the real liberation and justice that are now proposed by the Guides of the Order.

The teachings of the Guides have had no enthusiasm for culture, and this is what separates the Order's work from the inferior work against oppression. We do not place our loyalties with the culture of the oppressed, but we do place our loyalties with the oppressed. The completion of the work of the Order has helped to support a complete understanding that the spirited advancement²² of cultures to assign particular colours²³ to the oppressor and the oppressed is not really useful in understanding the nature of the unequal distribution of the wealth and equipment on the earth. All forms of oppression on the unjust earth are based mainly on distributions of wealth and equipment on the earth. Indeed,

²² Development or social reform

²³ Also "identifiers"

when we look at such oppression, all matters of culture must be dismissed as distractions, things that are merely secondary to what we hope to understand and confront on the path that we have elected. Culture is only invoked in the attempt to provisionally justify the ways of the oppressors, and it serves little purpose in developing strong emancipatory arguments. This is undeniable, when we see and recognise that all matters of culture are merely superfluous and transitory gifts of the mind, but the oppression and disequilibrium on the earth are very real and we must face them ferociously.

Because they have not heard the advice of the Order, many oppressed groups have taken to concocting cultural myths and stories in the belief that such nonsense will allow them to face their oppressors. They are deceived by the regime of the oppressors, and know not what is really responsible for their plight. Their repeated expressions of cultural devotion cannot, then, offer a path of resistance to the real regime of oppression that makes them sorrowful on the earth. Inadvertently, when the oppressed take to writing cultural tales to help their struggle, they strengthen the unjust regime of the equipment and power disequilibrium. They do this resisting oppression with the one kind of pressure that the oppressors can survive. Through the divisive notion of cultures, the oppressed will always find themselves isolated. They cut themselves off from the illumination and the sacred communication that could have been obtained from the other oppressed people of the world. They shall become weak, isolated and pathetic, as well as oppressed. Such is all that their cultural symbols will be able to do for them.

Look at those who have resisted oppression in various parts of the world, and ask if their cultures and their idols have helped them to repel oppression. There are those who were able to demonstrate a very real mission against oppression, and yet their utterly false cultural banners of liberation for their supposedly special group caused them to lose support everywhere except among the arrogant among them, who believed they were special. Appealing to idols saves no-one, because idols are weak, and myths of the great vessel contained character of the oppressed will not save the oppressed. Theirs has been a fatally erroneous strategy to resist the oppressors, because we must remember that the oppressors have their regime of division and disequilibrium across the whole world.

The ways of the oppressors are about ruling the whole world in the spirit of disequilibrium and disorder. They are contrary to the Order, and that is why we have resisted them and have demanded the advancement of the whole of mankind on the earth. Had all the oppressed elements of the world risen to fight against the oppressors, as the Order has called to them, and had they all been able to think and move as one communicative whole, then the oppressive regime of the division between the equipped and the unequipped would have been discredited and abolished long ago. Instead, the moment of the promised resistance against oppression has been repeatedly postponed, the circle kept incomplete even as we continue to climb the ladder of our making, by the same despicable false stories of the idolaters and the misguided who say they are privileged.

We teach a position on the subject of culture, as timid as the Guides were in pronouncing anything about it in the beginning, before our study of the world was completed. We teach people to live in ignorance of culture. If culture is ignored by people throughout the world, it will perish because of neglect. It will be uncreated as easily as it was created, and the divisiveness and disequilibrium that it sowed will be allowed to perish. Let the cultures of the world wither away, and let the nations crumble to dust. The only idea that should prevail is the idea that rejects the disequilibrium and the disorder of the world. The way of the Order is based on all that works, and it is based on all the things that history has led us towards through universal consent to the advancement of mankind on the earth. If the man, who has the only community, undergoes his transformation and recreation for a better life, the cultures will become superfluous ideas of no merit in our affairs. Why is the name of mankind not enough to identify ourselves? Why do we favour a diverse and weak existence rather than a unified and great existence? The great existence is safeguarded by the Order, who have been the Guides of history, the makers of all the advancement and resolution that has ever happened.

Finally, let it be concluded that everything called culture is no more than a divisive and oppressive thing in the regime of disequilibrium that has dominated the world. It helps to maintain the exploitative division of men into those who have the equipment and those who are denied, so that all the historic evils that have been seen will be repeated and man will be no better than a beast of burden under those oppressors who have the greater equipment and wealth. What can be our guidance? Surely, we are commanded now to abandon the significance of cultural things, to forget them as

nothing more than idols that have been put before us so that we can hate man and love the things that are unreal! The things that are on the earth are all that should determine how we are to live on the earth. We have been placed in a challenge, with all things in a state of disequilibrium so that we can seek perfect order, and that order comes through our acts of will to create the next civilisation that shall be known. All the civilisations have been created by us. With our blessing, may the next civilisation be before us at the command of the Order.

The Greater Cultural Influence

The greater cultural influence, which is described in those very words by the Guides of Mont, can be described as a single cultural regime existing on a much larger scale than the other cultural regimes that have pressured people believe they are part of a unique small group. The greater cultural influence is analogous to the whole earthly regime of disequilibrium that was placed as the challenge to the Order in the beginning. It is a description used to indicate the variety of practices, symbols and kinds of communication that have found their place on the stage of the entire world. Use the description to indicate accepted things throughout the whole multiplicity of nations and groups that we have seen. All the smaller groups use it to communicate their common interest, insofar as that common interest might be recognised by the oppressors who have divided the smaller groups. It is a description we have often used to refer to a number of beliefs, values and customs present on the whole stage of the regime of earthly disequilibrium.

The world adheres to a series of common beliefs, values and customs. Imagine, then, that some aspects of the common tongue of all men might have survived from the beginning, and they have taken the forms of beliefs, values and customs that are still shared among all men in spite of their separation by vast distances. That original common tongue, expressed through a number of kinds of communication or identification, is largely necessary, in order for the world order of disequilibrium to survive, because it serves to make the unjust plane of interaction a viable thing. It makes it possible to see good things in the division of mankind into the equipped and the denied, and to say, "We have consented to this". That is why the oppressors are not against the greater cultural influence that we have spoken of.

It is important for us to continue to refer to the greater cultural influence as cultural, because culture is a thing that has been determined on the whim of the oppressors, with the aim to keep the state of things of oppression in place. In the application of the meaning of culture that has been exercised by the Order, culture remains an instrument of disequilibrium and oppression for use against the true community of man. There are several cultural things that reach into every place in the world, and the oppressors have added new things among those shared things, because this way they can continue their oppression. Consider that the ideas of the state that were dominant after the Peace of Westphalia, together with the idols of false nations and the songs of false nations, arguments that men have control over the rights of other men, and other cultural claims that run throughout all the states and promote disequilibrium. Those things surely transcend the borders of states and the communicative barriers of alleged cultural groups themselves, and are a pillar of the regime of disequilibrium that is the tormentor of the Guides.

The idea that we must all trade, and be defrauded by one another, is a cultural fallacy that has been spread throughout the world by the oppressors. That, we must destroy in the end. The Guides used to say that is sometimes indispensable to have that trade and the fraud that is inevitable with it, but this argument has since been rejected because it was foolish. The trade and the fraud may both presently be integral to the regime of oppression that commands the earth's wealth and equipment, but they are surely not required for mankind to exist. Because of this, those who defend trade and the fraud that comes with it are merely defenders of the oppressors. We need no exchange to preserve the wealth and betterment of mankind. Mankind, through serving itself and demanding absolute equilibrium, may act so as to preserve its own interests and survive against all the pressures of the greed of our ancestors who supported the preceding fraudulent civilisation.

The widespread acceptance of the claim that the people of a state are sovereign proceeded from the Order's former cry, "Liberty, equilibrium and fraternity", which has reformed the values of our civilisation. Such things indicate the existence of the greater cultural influence that has found its way into the hearts of all men. None but the followers of the Order can escape that influence, because we

have created it! There are accepted beliefs, values and customs that exist in every part of the world, dictating how the states and the people shall relate to one another. For the laity, it is possible to observe a larger unifying greater cultural influence is here persisting and transforming, even while the other claimed cultures may be completely purged or abandoned with the advancement of mankind. They may opt to worship this greater cultural influence, feeling that it represents a thing divine or of very wise origins, but the Order knows that they are mistaken. Contrary to what the bought and the misguided among the laity may have said, the greater cultural influence merely originates with the oppressors who were its architects. In the beginning, it was they who elected to leave only oppressive and divisive things rather than a common spirit to be shared among all men.

The idea there exists a multiplicity of nations is an element of the greater cultural influence. There is the idea that everyone must fit into a nation to achieve recognition, as a result of the greater cultural influence. We can consider the creation of new nations, which arises when the dominance of one nation over another is subverted so that liberation through the vessel of a nation is obtained. While such things are celebrated as liberations, they are not. In fact, the attainment of liberation through the vessel of a nation by an oppressed people upon the creation of a new nation is nothing but an unwitting grovelling act of the cultural imitation of the leading states behind the oppressive scheme of the earth. Therefore, even those celebrated state authorities that appear to have triumphed in the cause of the oppressed are actually still included among the bought.

The greater cultural influence was not always present, because it originated when man became scattered on the face of the earth and abandoned with unequal wealth and equipment, which is the story of the origins of the regime and order of disequilibrium on the earth. The greater cultural influence was largely designed to accommodate the incurable regime of oppression on the earth, and make the incurable regime of oppression on the earth appear inevitable and inescapable. Nations were under immense pressure to become forced to integrate into the incurable regime of oppression on the earth, due to the aggressive incurable character of the present greater cultural influence.

Let the implications of the existence of the greater cultural influence be known to the followers of the Order. There is no escaping this set of ideas and artefacts left to us by the oppressors, at least presently. Although we know it to be oppressive, we may need to tolerate the greater cultural influence for some time before we are in position to challenge and rewrite in the interests of the oppressed. States can adopt an isolated regime, to hold their claimed vessel contained culture as better to the norms of the relations among states, thereby hiding from the greater cultural influence that carries the evils of the regime of disequilibrium. But, by so doing, they will only damage themselves and their own interests by separating themselves from the order of all the other nations. That is why such states have been called suicidal, and their regimes have been destroyed. The isolated or insurrectionist state in the world, rebelling against the norms that other states have accepted, will be unable to escape condemnation in the eyes of the greater cultural influence which has found its way into all states.

It must be noted, however, that the greater cultural influence has advanced and changed like all proposed cultures ruling over men, and it can be anticipated that it will continue to do so. The accepted normality of change, which was a lesson taught through the example of France, has dictated to us that change in community of man is the healthiest thing, and it must be promoted and accelerated. The manner in which change is handled is a matter of the three ways that have been taught to mankind, which the Order has named the way of the bought, the way of the oppressors and the way of the Order. They are our elections, and we must act wisely by continuing to propel the interests of the Order forward against the interests of the other two elections.

Opposition of the Cultures

By opposition of the cultures, we mean the spirited advancement of a state of things in which the proposed cultures have moved away from finding areas of agreement through the greater cultural influence, so that each proposed culture is attempting to indicate that it is being oppressed by another. This opposition of cultures may be defined, then, as the regrettable drift in popular ideas towards the multiplicity of misguided paths. The role of the greater cultural influence is depleted to become minimal, and the role of the smaller opposed cultural influences is increased so that there is much

hatred between the many groups in the world. Such can only be a sad state of things for the Order, because it makes all resistance against the true oppressor difficult.

Despite the growing convergence of all things on the earth, because of the advancements that we have promoted, the divergence of interests that has arisen through cultural multiplicity is greater now than it has ever been prior. The earth is far less united than it ought to be. In fact, the world is far less united than those who preside over it would like to claim. There is a great spread of hatred and disequilibrium among mankind that has accompanied our transformation and advancement, and the hatred and disequilibrium arose because the oppressors required division among men for their rule to be possible. The divergence of interest, which finds vicious cultural expressions, is ultimately produced by the division that has ever plagued the world between those who have better wealth and equipment and those who are not so endowed.

Rebellious cultural forms and aspirations become tempting among the oppressed, because of the new heights of oppression, and such rebellions spread and find popularity because of the widened gap between the life of the oppressors and the oppressed. The poorer people of the earth, such as the many who are now lying conquered and abused among the nations that have been attacked and plundered by stronger states, are under the oppression of those who use their better equipment to justify their blatant exploitation and their fraudulent trade with the disadvantaged. In the confusions that might emerge from the injustice perpetrated by the oppressors, it is unavoidable that there will be an explosion of cultural claims in relation to the state of things. Those claims may appear to be sympathetic to the oppressed, but we know that they are dishonest. They promote small groups who are said to be oppressed, rather than naming the oppressed as they truly are, and that means they are the claims of the bought, so we should never trust them.

We can anticipate opposition of the cultures in parallel to the splitting of the world into the camps of those who have the wealth and equipment and those who have nothing. Since all the oppressed are together abused by the same oppressors, there should be an approach towards unity between all of the oppressed people. With guidance, we know that the inheritance, equilibrium and Order shall come to greet all those who were oppressed and defrauded at the same vale by the oppressors from their palaces of might. Towards the oppressors and the oppressor states, all that should be expressed is contempt and the rejection of their fraudulent promises, the rejection of the bought who have worked for the oppressors, and the profession of faith in the guarantees of the Order to liberate mankind.

Guidance on Cultural Matters

The Guide has elected to condemn the existence of all the nations and cultures as an affront to the spirit of man. Let it be recorded that he has said, "The cultures and the nations are hideous stains on mankind. See them! We have detected the tactics through which the worst arrogance has found its guise with which to trick us. This is the way that those who hold themselves to be better than you have elected to display their names to you! They have clothed their selfish interests and their vicious, ignorant habits behind these curtains in order to preserve them. They want express the worst of themselves, display their capacity to hate and exclude others, and extend their arrogant attitudes throughout history by concealing their horrible weaknesses in such a way. How could those people who opt to believe in cultural preservation be anything other than the cohorts of the oppressors?"

Let us also remember that the Guide identified the cultural appearance of the exploitation of the oppressed, which is not actual exploitation, when he said to the oppressed, "The oppressors will find ways to dominate you and your lands by teaching you to feel inferior when you consider certain worthless artefacts of culture that have been placed around you. They find this easy, because of their better equipment. Surely, this persuasion of men into exploitation would fail if the oppressors attempted it against one another, because the oppressors still possess the same wealth and equipment!"

In the teachings of the Guide, the power of the oppressors provides a set of answers of better equipment and wealth for others, but the others instead seize only cultural artefacts in their efforts to improve their condition on the earth. That is erroneous, because culture is a worthless thing of distraction from the real matters of oppression. The oppressors do appear to act as a beacon of cultural appeal over the oppressed. Critics of the oppressors who rely on cultural arguments will be scorned and dismissed as lacking in taste and misguided, and indeed those critics are false, and can merely be

counted among the bought. Because of their better wealth and equipment, the oppressors and their states are able to portray their cultures as standing better. Then, they are able to suppress and degrade the cultures of weaker people and states for being apparently primitive. In that respect, they deliberately confuse their better wealth and equipment with better ideas.

The oppressive powers enjoy greater knowledge, because of their better equipment and wealth. This carries on to find a cultural appearance, and that means spectacular appearances of artistic appeal will be reported, although they do not indicate anything real. The vale where the oppressed live has always been plagued by the multiplicity of cultures that was engineered by the oppressors, and all these varied cultural groups have been pushed down by the oppressors as if they are inherently of less worth. This reinforces prejudices of those who would blame the oppressed for their own misfortune, ignoring the equipment conditions of their inferior wealth and equipment and preaching that all of their weaknesses are present in their thinking and their poor cultural expressions.

The thinking of the bought has dwelled heavily on cultural matters. In fact, the bought are guilty of encouraging a belief that the ideal is all that has constructed our civilisation, and they say that we must open our doors to diverse figures and artefacts that will enrich civilisation. Wealth and better equipment have bred the superfluities and excesses of the oppressors that are associated with culture, and the excesses cause a powerful hunger for more cultural artefacts. The oppressors feed on an excessive accumulation of cultural things, through which they are able to cyclically recreate their privilege and the need for more oppression.

6. *The One Violation*

The Sum of Disequilibrium

The teachings of the Guides, which offer advice on numerous relations among mankind, such as the relations among people and the relations among states, do establish the only truly exercisable principles on how to produce a world filled with equilibrium and justice. Those teachings offer us the most extensive and useful map and guidance on how to approach the injustice of the unequal distribution of wealth and equipment among mankind on the earth. For this reason, we know the Guide's teachings offer the most effective interpretation of all things that are unjust and evil on the earth, advising us on how we shall approach such matters and overcome the dangerous earthly regime that has corrupted the hearts of mankind and turned community of man into an engine of fraud and oppression. This interpretation offered by the Guides is concerned with disequilibrium on the vastest physical scale, dealing with the greatest distances, by considering man as the only community.

We are devoted to a belief that has always encouraged objections to oppression, and our belief calls for the oppressed to resist using every instrument that might ever come into their hands. We have grieved that the road of resistance is a mortal fight, and we have said it is so only because we have witnessed it. We know that it cannot be aborted, until the hooked blades of the oppressed have soaked the land with the blood of the oppressors and compelled them to die equally with mankind. Indeed, the desires of the oppressed are never mistaken, and the sounds of their weapons cutting are the sounds of justice.

The Guides have already persuaded mankind many times to consider their call for the attainment of equilibrium on the earth, and this is because they have studied and understood the disequilibrium that must be remedied. In their many earlier teachings, the Guides consulted the vast volume of literature that already considered every question of the world's seemingly unsolvable injustices, and they were successful in tracing the origins of the supreme disequilibrium on the earth. That discovery is the possession of the Order. While it was necessary, such study required the Guides to study the relations among separate nations because the greatest division of fortune is between the nations, it is not between men, and indeed that division is the purpose for which the nations were invented by the oppressors. The principal ills that we can see on the large scale of the affairs of the whole earth are the ills of a division between those who possess better equipment and inferior equipment. Our solution, therefore, is the attainment of a state of things of equilibrium that might then be enjoyed by the whole of mankind. Material is the driving force of matters of power and rule, and equipment disequilibrium is the most severe obstacle to the advance of man. There are two groupings on the earth, they are the

oppressors and oppressed, and today as ever they stand in constant opposition to one another. The secret of their true relationship is the property of the Order, and that secret is preserved in this work that shall remain the source of the Order's inherited wisdom.

The interpretation that men have been scattered to endure unequal conditions is the most helpful discovery for the interests of those who still sadly inhabit the vales of the poor and downtrodden people on the earth. Our way of thinking owes its origin in the uncertain origins of our Order, which was taught to precede every banner and name on the earth and be the name used by the first witnesses in the struggle for earthly liberation. The pioneers of our beliefs, who we have called the predecessors of the Guides, included those who wrote and preached on the matters of the deceptive relations among men in matters of wealth and equipment. The name of the Order and the words that it has carried, however, were never claimed by the Guides or those who preceded them, because of the oath of humility²⁴ that has always been required among the followers of the Order to conceal their great work. The work of the Guides has rarely placed emphasis on the fact that the workers of Mont were all brothers in the Order, or shown us to belong to some other camp. In truth, we often consider the name of the Mont Order to merely be a name that is used among ourselves, to help keep us from going astray and wandering too far from our shepherds.

Like the devoted students of the natural world, the Guides and their followers have considered that they were demonstrating mankind's origins and the origins of the one violation on the face of the earth. They surely achieved this in the same way as a man with a telescope might observe the heavens. With the expansive swelling of the knowledge of man, so our knowledge grew, until we were at the front of all advancements and we knew that the future was ours. That is indeed the way and the philosophy of the Order! Our ancestors traced their origins, to understand the moment of creation and the breaking of mankind that forced them to endure unequal conditions as a punishment. The historical work of the Guides and our noble ancestors is the study of mankind. It is built upon the greatest works that have been done, and it shall surely surpass them when this work of Mont is done. Watch us apply what we have learned, as those who have studied agriculture are able to apply what they have learned and to reap greater rewards as they do so.

The Guides have nurtured the greatest theory that has ever been taught, and that is the theory of the ever incomplete circle that is the climb to the advancement of man. Indeed, the work of the Guides is based on a comprehensive historical understanding of the world that we have inherited and have elected to question fiercely through our study and our noble deeds. As his predecessors have discovered through their centuries of work, the Guide shall always repeat to the students, "This earth that we have inherited is fallen and broken, for in the beginning men stood equally on the earth and that has been violated. We must atone for what has happened in the beginning, through our own sacrifice to correct the unequal distribution of things that has come about to punish man." Perhaps that early theory was incomplete, and now it has been sealed through the works of the later Guides who are truly enlightened in their reformed ways. The Guides have said how whole oppressed nations, rather than oppressed lone people, will emerge to overthrow the disequilibrium that has been portrayed by the oppressors as natural and just. The way of the Order is the only revolutionary theory that holds true to the realities of suffering and the divisions of mankind on the earth.

The way that the unequal distribution of wealth and equipment on the earth is repeated in community of man, as many other scholars outside the Order have taught us, is by a fraudulent relationship that exploits the nations,²⁵ and causes their bread to be reduced so that it is not correctly proportioned to the toil they have invested. The excess of all the hard work and sacrifice is extracted for the benefit of the oppressors, who possess everything merely because of their fraudulent relationship with the oppressed. Once again, the scholars of disequilibrium, who were outside the chapels of the Order, paralleled the teachings of the Guides because they were influenced by them. We have seen the exploitation of the nations that is vital to the survival of the regime of the oppressors, although our argument has said that this exploitation is far more devastating to the whole of mankind than any other kind of exploitation.

The Guides have said to us, "There is always a flow of benefits, drained from the sacrifices and the sufferings of the oppressed, and this flow of benefits finds its way into the hands of the

²⁴ Explained in "Oath of Humility and Denial" in Ch. 11

²⁵ Explained in "On the Exploitation of the Nations" in Ch. 6

oppressors. We have called this the exploitation of the nations, because it is not merely the exploitation of individual men. The nations exist as vessels for fraudulent relations among men, allowing wealth and equipment from each vessel to be fraudulently accumulated by another, and for alliances and confederations to be built up among the strong until they have possession of all things that are powerful or good. The oppressors have their way because they have fixed their attention on the theft and accumulation of wealth and equipment from the oppressed.”

Fraudulent exchanges of wealth and equipment are the norm of relations between the equipped oppressors and the unequipped oppressed in the vales where multitudes dwell. What do we mean by fraudulent exchanges? In the relationship of the oppressors and the oppressed, the former have surely prospered at the expense of the latter, making the oppressed people live poorly and deprived of everything that is beneficial. The provisions that are extracted from the oppressed in the vales of the poor, the dark and the neglected places, may seem to lack any worth from the point of view of the oppressors, but in fact these things are the wealth with which all the equipment are assembled to help the oppressors. Therefore, the oppressed people, who are always said to be less capable in their bodies and inferior in their ideals, remain the source of the whole of mankind’s wealth and equipment that is taken from them. More than this, it is only through the suffering and sacrifice of the deceived and oppressed people that the oppressors have acquired any possessions at all. And, in exchange for their devoted work, the oppressed are offered only the poorest remnants of all that they have invested in. They are abandoned to choke on whatever the oppressors will cast to them, deceived that they were not the creators of the wealth that has become the equipment of the oppressors. Those whose hearts are bought shall give many times for a mission of false charity, but their actions remain false, because they have not yet dared to strike against the condition of the separation of equipment that has divided mankind into the camps of the oppressors and the oppressed.

The powers and the coalitions of the bought, who encourage universal values, say in their documents that they are asserting the importance of the attainment of equilibrium among mankind. And yet the guardians of the present world order are only the hypocrites and the bought, because their practice consistently leads away from their proposed set of values. The powers and coalitions that manage the wealth and the might of the nations present themselves as the providers of protection and support for the areas of the earth that are in a state of suffering, but they provide no protection and no support. Of the bought, the Guides have said, “They work towards the advantage of stronger and more brutal powers on the earth. When they claim to be improving the provisions of the whole of mankind, instead they work towards offering guarantees to the strong against any losses in their privileges and the vast reach of their power.”

Indeed, the bought who have worked among the nations have sought to keep an unjust order that permits willed oppression, disequilibrium and neglect of the poor. No-one of the travelled among the bought of the earth seems suitably committed to the interests of the ranks of the oppressed. Always, they are there to represent the oppressors, but they clothe themselves in hollow words of consolation for the oppressors and misguide the followers of the Order to think that their hearts are true. Rather, those whose hearts have been bought by the oppressors deserve to be ignored by us. The steady unification of the world through trade and parades of cultural idolatry will not combat the disequilibrium among the nations, but nor will it push the Order’s account of the one violation of the earthly regime into being rejected. Ours is a position on the field of the nations and the hearts of man. We seek to enlighten man at every level and show him the way to relief from all oppression. Contrary to the interests of the bought, our supreme theory of the one violation will become ever more and more important as the followers come forward who seek to combat disequilibrium truly. They will fight disequilibrium for the oppressed, and not profess the deceptions of those whose hearts have been bought by the oppressors. The bought are in error, they know not what they do. They are chained to work on behalf of the oppressor men and nations that have dominated all people using ignorance and brutality since the corruption of mankind came to pass.

Along with numerous other theories outside the work of the Guides, which also offer advice on the injustices of the relations among men and states, the ideas of the Guides and their predecessors are sympathetic to the people in the deprived and forgotten vales who have always been called the oppressed. We know that they are the whole of mankind, and for them everything on the earth is promised as their inheritance. Most of mankind has long been oppressed by the endlessly exploitative ones who possess better equipment, and the oppression will continue until the work of Mont is

complete on the earth. Because we live at the worst time caused by the forces of those whose hearts have been bought, it has become harder than ever for the servants of the Order to criticise the sin and terrible hypocrisy of the present regime of disequilibrium. The oppressors from their palaces travel across the earth, feeling that their warlike states are committed to the spread of equilibrium and the guaranteeing of dignity for mankind, when they have made enemies of these things. Surely, the lives of the oppressors will always remain affronts to mankind until their way is broken and suppressed by our special guidance. The oppressors have ignored the guidance, they will beg for death before their time has come.

The Guilt of the Earth

Of the corrupt regime of disequilibrium and disorder on the earth, the Guides have promised, “When the battle is widespread and filled with rage, only the eyes of the oppressed will perceive the truth about the hypocrisy of the rule. Then, when their understanding of the truth is complete, the Order will come forward to Guide them. Knowing how it is in the interests of the oppressed to have possession of the truth of the one violation on the earth, we understand that the truth only shines from the hearts of the oppressed. From the hearts of the oppressed, there shines the truth shows us how we must strive, and when then follows our guidance of the oppressed and wretched of the earth.”²⁶

When questioned on the claim that the Order’s followers require redemption,²⁷ let it be recorded that the Guide has responded, “Whether or not you are willing to accept the truth of the guilt of the earth, you are participating in the regime of disequilibrium on the earth in such a way that you have gained contact with the one violation. Those of you who were nurtured by the one violation require redemption. We must consider the many frustrated people outside the Order who have talked about a bad regime of things in the world, using unrefined words to express their complaints at the life they inherited. They were without any knowledge of the methods and teachings that are preserved in the Order, but the Mont Order shall introduce new guidance to correct the injurious lack of understanding that has always preceded the Order’s influence. The accusatory words that are kept by the laity are not of any value to use, and we lament when they are used by anyone who stands sincerely in opposition to the one violation on the earth. In this guidance, you will find the most sophisticated teachings and theories concerning the guilt of the earth in the sense of rule and the provisions of wealth and equipment. Listen, because this advice was given by the greatest living minds of the Order. The guilt of the earth is very easy to describe to everyone, as a lay term, in addressing the original cause of the problem of violations in the world and your own life. Just by listening to the advice of the Guides, you have already gained a higher degree of understanding of the earth and the unjust order that has reigned upon it. You have the opportunity for redemption given to you. Take the equipment you have known, and prove that you are in the service of the oppressed. Understand the harmful part you already played in the regime, and beg for forgiveness from the oppressed. You may, perhaps, realise now that you originated from an unjustly privileged place. Yours was an accident of birth. Lament that you are one of the oppressed, as you have been from birth, and you need blood as your redemption. We have a sacred duty to work in the interests of the oppressed, and ease the passage of the blades of the oppressed to bring justice on the earth.”

The regime of earthly oppression and disequilibrium can be described if we believe in man as the only community, because this allows us to see how man is together and plagued by the same one violation. Through consulting the many remembered teachings of the Guides and those who preceded them, we are introduced to the origins and justifications of the regime that has deprived and robbed mankind of everything that has been made. Drawing from the teachings of many writers who are not members of the Order as its influences, the work of the Order provides the most effective account of the sordid origins of the guilty earth that we have inherited. Know that we are unable to escape from the guilt of the earth, and we shall carry that guilt with us until we die or find our redemption through deeds done in the name of the Order.

Let us consider the guilty earth, from which we are unable to escape. All people, houses, groups and nations and other powers are forced to work as parts in the greater whole constellation that has

²⁶ This is repeated in Ch. 11

²⁷ Explained in “We Find Redemption” in Ch. 11

guilt for oppressing mankind. The constellation of the guilty earth always attacks and exorcises any rebellious parties that might threaten the regime, and that is why the Order has elected to be concealed. It is simply due to this constellation's guilt and its hostility that all the many attempts to reform and equip states to confront the oppressive regime of the earth have been thwarted. The pioneers of the rebellious regimes and other conventional challengers of the guilty earth are not merely guilty of building additional nations that were destructive to the interests, as is claimed. In fact, they also weakened and broken under the pressures of the constellation of the many people and parties who are bought by the oppressors and have made the earth guilty. No state can have been truly rebellious as is claimed, if we consider that the constellation of the parties of the bought on guilty earth have forced the states to always work according to the same cultural and communicative rules that have made the earth guilty. The denial of the existence of the constellation of hostile and guilty participants on the earth, and the obsession with matters of claimed nations, leads always to failure. The failure is typically blamed on the stumbled nation. It would be wiser for those nations to accept the existence of the community of man as the only community, and the constellation of the oppressors and the bought who have been the masters over this community. Let us teach this knowledge, and allow it to determine how we will act in matters of the state and the relations among states.

The guilty earth and its constellation of oppressive parts are the outcome of the current community of man, exactly as they were in the beginning when the wealth and equipment of mankind were scattered unequally. It is this very guilty earth that has reached a height of decadence, and its destruction is coming with the blessing of the Order. That destruction is when the Order makes itself known, because it has been our way to identify ourselves only at the end as the guilty earth nears the time of its punishment. Our parts in such events are called our historical interventions, and we withdraw from them quickly,²⁸ because we are the source of the design of history, and we must not disturb what we have created. The guilty earth shall be observed seeking violent means to survive, in what is the end of its life, and finally the guilty earth shall perish as it ceases to offer any rewards to its very participants. We will observe from the shadows, as the whole world rolls towards a single authoritarian regime.

Be assured that the Order will know the signs, and it will know how to act. The final regime of the oppressors will be identified through its obsessive defences of the equipment and the workshops of the oppressors, as the regime seeks to thwart the emergence of a benevolent order that can give provisions for the whole of mankind. Increasingly, the best equipment, wealth and weapons will be concentrated in strong, small states that are the instruments of the oppressors, and their fear of the oppressed will be significant. Only when the oppressed vastly outnumber the oppressors will the Order know that its time has come. When those whose hearts are with the Order are able to see the places of excessive control and arrogance created by the oppressors, they will there witness the oppressors creating their regime for the exploitation of the vastly numerous whole of mankind. Those whose hearts cry out for justice will side with the cause of the whole of mankind, and they will call for the destruction of the towers of oppression. Those who know only greed and fear will side with the custodians of the old order of disequilibrium, and they will be swept aside as certainly as the next civilisation is destined to prevail.

Shall we criticise the existence authority? No, it is not logical to profess to oppose the existence of an authority, but it is necessary to express the need for transformation away from the guilt of the earth, because the present regime of disequilibrium is the enemy of mankind. To be a member of the Order does not mean to oppose authorities or regimes of all kinds, as those who are disconnected or less guided among our brothers might commonly believe. We only describe ourselves as opposing authorities or regimes because such words are popular names for things to be resisted, and it is difficult to communicate valuable ideas if we make it difficult for us to understand one another. To be against something, or to attach prefixes with the aim express our opposition to something, means to merely propose that the authorities and the regimes be of a different construction, because our supreme priority is the attainment of equilibrium on the earth. To submit to our followers that the regime ought to be of a different orientation, and to participate in discussions to achieve that goal, is the entirety of our mission on the earth. It is also the entirety of a former oppressor's redemption so that

²⁸ Explained in "Oath of Humility and Denial" in Ch. 11

he is no longer carrying the guilt of the earth. It is only through devotion to the Order and the execution of noble thefts that the oppressor can find redemption and cease to be the oppressor.

If you are participating in any significant activity that involves the handling and accumulation of wealth or equipment, this is your approval of the oppression and exploitation of mankind. Because of this, you must accept that you have already had a lamentable part in causing the earthly problems of poverty, like many who have been redeemed by the Order. Anyone who has lived in the palaces of the oppressors, and has since joined with the cause of the Order, must not pretend that he had no lamentable part in matters of the wealth of mankind. Being born into lands that are as palaces to the oppressors, one must seek redemption through communication with the Order. Redemption means to cease to be a noble participant for the growing of the power of the oppressors, and to instead become an noble participant for the recession and eventual dismantlement of that power.

The guilty earth, although it has displayed undeniable influence in everyone's heart, house, group, nation and organisation on the earth, is still in a constant state of transformation and recreation that surely proceeds from our glorious interventions throughout history. Through destructive advancement towards equilibrium, we have propelled history on its way forward, making all the glorious triumphs of discovery and advancement possible through the ministrations of our philosophy.

With our recognition that there are few ways to resist the disequilibrium and the injustice in the world directly, we may easily all feel lost. Indeed, there are no guaranteed methods presently available that might make viable resistance possible against the regime of disequilibrium and oppression that rules the earth. Instead, we only see false campaigns of the bought, and we know how such campaigns are created in greed for popularity. Knowing that such false campaigns manifest everything that we know to cause the oppression and disequilibrium, because they are corrupt, it is certain that our redemption can only be accomplished by participation in halls of knowledge and argument and going into depths of meditative personal study.

Only through such focusing and through exercising the greatest levels of patience, can we develop viable methods of resistance against all the earthly oppression. Nothing better qualifies as a part of this practice than your attendance to hear the words of the Guides. Also, we must make an abundance of literature to help us! Yes, that is the only form of profound resistance that might be available to the Order, and all other forms are possibly inferior to it. The instruments of our time are ever the greatest that we have beheld, and our methods of communicating our cause to our brothers across the earth are vastly improved. If your consent is to resistance, and you reject and scorn collaboration with the oppressors, then you can rest assured that you will be redeemed! Redemption is not a thing that is assessed in terms of quantity, as the bought may perhaps like to insinuate. In truth, redemption is simply a matter of failure or success, and a single act could qualify one for redemption after a lifetime in collusion with the accursed oppressors of the earth. Many of those who profess to represent the oppressed have failed to redeem themselves, and they are no different than the bought. Charity is insufficient for redemption. One must strike at the guilty earth as it exists, and force the great transformation to a better order upon it. Those who know and meditate in their hearts that they are servants of the oppressed are indeed the servants of the oppressed, and they are no longer in the ranks of the oppressors.

On the Exploitation of the Nations

Let us make clear what is meant by the exploitation of the nations, as this expression has been used by the Guides. This term does not merely mean what the words say, but has a more detailed and useful meaning that should be known to those who will consider the ideas of the Order.

The exploitation of the nations is a relationship that comes to exist when the people of a state are working to produce simple things and not constellational things, so that the things they have made are not rare. Such common things become the provisions of another state, wherein constellational things are made from the common things, and so the advantage lies with the ones receiving the provisions. Those who receive the provisions have not put effort into making them possible, so the provisions are surely only a sign of the exploitation of the nations. By relying upon their own oppressors to accumulate whatever they have made, so they in turn can receive a trickle of the equipment of the earth, the oppressed people and states believe that they are reliant upon the regime of disequilibrium. They are then the bought, because they then have no election other than to offer all kinds of support to

the regime of oppression. This means they allow the oppressors to dictate everything, and the oppressors will enrich themselves forever at the expense of the oppressed.

It is possible even for the most sympathetic states, even states under the influence of the Order itself, to fall into the same erroneous and oppressive path that leads to the exploitation of the nations. One such regime, having the ability to make equipment that was beyond the abilities of the oppressed, such as sophisticated instruments of agriculture and a variety of machines, bought another state's cotton in vast amounts. Then, becoming dependent on the trade of its cotton, the oppressed state would obey any dictate that was issued from the oppressive state. What followed was the capture of the oppressed state to be in the ranks of the bought, and they would do anything to please their oppressors because the latter had access to the equipment that might relieve them. Although this example has been questioned by students of the Order, because it exposed a regime in our own camp as the exploiter, it reveals to us a definite relationship between the fortunate states with their equipment and the unfortunate states with their lamentable reliance on the equipment of others. Merely by showing their possession of better equipment, the oppressors are indeed capable of making other states dependent on them, and reducing other states to be nothing more than their servants and mules, even as they adhere quite obediently to what appear to be equitable rules governing trade. The theory of the exploitation of nations was ours, although it has been expressed by many who are not in the Order. Nations have been vessels for exploitation over a significant historical duration, and such a state of things is largely responsible for current disparity of wealth and equipment on the earth.

The Guides have frequently cited the works of others who are not in the Order, who did a great deal of work to support the theory. Many Mont views exist, and we are open to those who understand the truth, because we know the truth is not the monopoly of the few.

The Incurable Oppressors

Let us consider what is meant when we speak of the incurable oppressors of the earth. The Guides have commonly spoken of those who are at the highest echelons of the regime of oppression as incurables, because they have invested the most in oppression, and the Order knows that they sadly cannot be redeemed. It is as though the illness of disequilibrium is so welcome in their hearts that they will never be cured through the ministrations of the Guides.

The guilty earth is simply the whole meaning of the earth as long as it lives under the rule of oppressors and hypocrites. The community of mankind is doomed to be called the guilty earth by us at present, because it had grown into such a community through the advances in equipment, so that now it is the community because of the constellation of oppressors that collaborate so the earth is guilty. To have grown into such a united community since the scattering of mankind in the beginning required the oppressors to exist, and that is why we permitted them to spread. Now, we must define the constellation of oppressors in the community of mankind. The Guides have told us what this constellation is, by instructing, "The constellation of oppressors exists when there is a great division between those who have equipment and those who lack equipment, because this allows for the multiplicity of false nations and the multiplicity of authorities and vessels that will make oppression possible on the earth."

The Guides saw it necessary to explain what was meant by oppression, so they have said, "Oppression is the relationship that arises when the rulers all believe the supreme priority is not the attainment of equilibrium, but the hoarding of equipment for themselves. Because of this, we know that every breath and every act by them will be led forward by a misguided and false supreme priority, which tells them to defraud and abuse mankind for the sake of their own benefit." The guilty earth that the community of mankind has degenerated into is therefore present in the scheme of disequilibrium that has broken mankind into the camps of those who are the equipped and those who are the unequipped. That was the curse of mankind in the beginning, but it was propelled forward to greater cohesion by the path of history with our blessing, so that we can see and attack it as one atrocious regime. The oppressors knew not what their part was in the scheme of the world, and they were led by us to believe that they were developing a supreme order on the earth when they were merely draughts in the plan of our own Order. Led by their greed, they were mules even as they foolishly believed themselves to be leading everyone else on the trail of history.

We must use our words carefully, so to distinguish their unique meanings from what they may appear to say in the ears of the laity, because the laity must not be allowed to dictate to us our own ideas. We are the masters of the supreme story, so the meaning of the words that we have elected shall be our own. Many of those who were not trained by the Order have their own stories, and many of them come close to meaning what the Order intended, but these stories remain inferior to the work of Mont. The guilty earth is a single community, and there is a single relationship between the equipped and the unequipped that determines how one will live in spite of the guilt of the earth. We must imagine the guilty earth a vast, single board with a great many draughts, while we are gifted with the ability to see the whole. And yet we are complicit in oppression, so we require redemption. We, too, are merely draughts even as we profess to know the larger scheme of the things that we witness.

The Unjust Distribution

We have remembered the manner in which mankind was said to be scattered with unequal wealth and equipment on the earth, and the nations were created as vessels to make oppression possible. What is meant by the scattering of mankind with unequal wealth and equipment? We have used this term many times, and the Guides find great wisdom in the story that has been told to explain what happened in the beginning when our mission on the earth was new.

To know the scattering and deception of mankind with unequal wealth and equipment is a necessary step in personal redemption, because it allows one to know that the current state of things of unequal relations is not the correct order of things. The guilty earth is made guilty through the division of the world into the camps of those who have equipment and those who do not. Even if there is not one state or power ruling the earth, or one caste of people has been elevated to rule over others, we know that the guilt of the earth remains, because we know of the unjust distribution of wealth and equipment between the equipped oppressors and the unequipped, defenceless oppressed.

A coalition for the sake of efficacy exists between the dominant brutal states and armies, and the makers of the greatest equipment that can lead one to power and freedom. The brutal states allow methods to reign that preserve the advantages of those who are oppressors and have the equipment of the earth. Restrictions on freedom, the building of walls and barriers to keep the nations as separate vessels, and the hoarding of all the equipment in the hands of the few, are the methods of advantaging. Such things are required to make oppression possible on the earth. Since the conditions of hoarding are kept in the places where there are brutal states and powerful armies, and such conditions work to the advantaging of the brutal and the powerful, the coalition between the hoarders and the oppressors is impossible to avoid.

The hoarders and their workshops in the lands of the oppressors require guarantees that there will be poor knowledge and equipment in the lands of the oppressed, because this is necessary for the unequal distribution of things to remain intact. The ranks of the earthly oppressed are poor, and this is merely because they cannot compete with the oppressors who have pillaged all the equipment of the earth. We have found that this is due to the hoarding that has been done by the cohorts of the oppressors in their brutal states and vessels, throughout the long history of the coalition of greed. Only though the ministrations of an imperium founded on abuse is it possible for the oppressors to gain their benefits, and they are oppressors due to their supreme priority being the endless fraud and the pillaging of the lands of the oppressed. The oppression can only be perpetrated from within the communicative fortress of a powerful state that is determined to safeguard the hoarders and keep their equipment in their service. The dominance of brutal, warlike states is entirely dependent upon the bounty of equipment that is assembled by the hoarders who are the cohorts of the oppressors. This coalition for pillaging and hoarding breaks down only when the hoarders and their equipment shall depart from the state and find service to another state or power, and that is why the oppressors are violently afraid of such possibilities, resorting to war to preserve their privileges of equipment. When the hoarders depart a state, they bring with them a great amount of plunder that the oppressive bandits have taken from the oppressed, and they go into exile to have a decadent life that was made through the blood of the oppressed. This selfish behaviour is good for the plans of the Order, in the larger scheme, because it damages the health of a regime ruled by loathsome creatures, but lamentably other pigs will come to replace them and recreate the coalition for pillaging and brutality.

Perhaps it can be said that the guilty earth lives through the cannibalism of the oppressors, who despise one another as they despise the oppressed, and their deeds are unjust because all that they steal was made by the oppressed. Let us hope and pray they will each merely suffer and be trampled by the others whom they trained in lies and corruption, before a peaceful death can reach them.

The unjust distribution of equipment separates the violent hoarders protected by the brutal states and palaces of oppression on one hand, and the many people of the oppressed vales on the other. What we mean by the unjust distribution is the difference between the camps of the equipped and unequipped in matters of gain through participation in life. The camp of the oppressed witnesses very few advantages through participation in the life of the guilty earth, because the states and people in this camp are forced to compete fiercely with each other for the smallest rewards, whereas oppressed enjoy easy rewards from everything they may do. The advantages of hoarding and pillaging are with the oppressors, because they have the equipment, and they will exercise it to obtain more than they deserve on the guilty earth. The parties of the oppressors are always the victors in matters of hoarding, pillaging and fraudulent trade, while the parties of the oppressed are always being defeated because they are cold without the magnanimity of the Order. For example, very delicate and constellational equipment may be made in the workshops of the oppressors, and then only the poorest remnants of such equipment will be given to the oppressed in exchange for everything that the oppressed have worked and bled to create. Therefore, we call it the exploitation of the nations, because every effort that is expended by the oppressed is exploited and used to make the oppressors stronger and more secure in their ownership of the guilty earth.

Since the excesses of the hoarders are dependent at all times on the patronage of brutal and heavily armed states, so they are located inside those strong states, which are the states of the oppressors and which count also as the palaces of the oppressors. This relationship maintains that the privileges of power and equipment will remain with the oppressors among the nations, and the relationship therefore ensures the misfortune and oppression of most of the people on the earth. The oppressors exploit the scheme of the guilty earth, so they are able to endlessly guarantee that the advantages of power and equipment will remain with the privileged few for as long as the regime of disequilibrium prevails.

If a state has a combination of the equipped and the unequipped inhabiting it, then it is a bought state. The bought are neither the equipped nor the unequipped, but they have the appearance of being on the side of the oppressed while they are really on the side of the oppressors. We can find microcosms of the oppression and the camps of the equipped and unequipped within a bought state, and such a bought state may possess its own miniaturised constellation of oppression within it. For this reason, the absence of a clear distinction between equipped and unequipped states will not disprove the claim that there exists a large earthly relationship between the equipped and unequipped, with nations as vessels to help this relationship be possible. On the contrary, the discovery that there exists a kind of state that lies between the equipped and the unequipped states reinforces our interpretation of the universal antagonism between those who are equipped and those who are robbed to be left unequipped.

In the oppressive states, there lies the best equipment and the workshops of the oppressors where this equipment is made. The oppressive states, always, are simply the minority of states. Most of what occurs in the life of an oppressive state is the creation of better equipment to oppress the weaker and more vulnerable states, and preserve the supremacy of the oppressive states on the earth. In the oppressed states, there is a perilous absence of equipment, and this renders the oppressed state open to exploitation. The oppressed states account for the majority of states, and most of the life of the people in such states is characterised by an absence of effective workshops and equipment, so that these states are open to be abused and exploited by the more powerful handful of oppressor regimes near them. In the bought states, which are neither oppressive states nor oppressed states, life varies from being like the life of the oppressed and the life of the oppressor. The bought states account for a very large number of the states on the earth, and their regimes are meddlesome in the struggle of the oppressors and the oppressed, because they cloud and deny the struggle that Order has been committed to put forward, even if whether they do this willingly or unwillingly remains unknown.

A feature of the unjust distribution of wealth and equipment on the earth is the loss of prestige for certain equipment as the workshops move away from the states of the oppressors and into the states of the oppressed. As previously admired equipment begins to be made widely on the earth, and the

oppressors gain access to this equipment, the value of the equipment is lost, so it no longer benefits the oppressed people who lacked equipment. The hoarders will gradually give up what they have hoarded, but they will only do this as they gain access to new things that make them rich. This means there is a continuous conveyor of things that is often called advance, but is not, sending equipment to the oppressed. We know it is not true transformation, because it never alters the truth of the division of the world into those who are equipped for oppression and those who stand unequipped and oppressed. Consider that the making of clothes was once only the work of the most prestigious and civilised parts of the world, yet now the workshops are everywhere, and there is no longer any prestige. Other kinds of workshop are also the property of the oppressors alone, but it shall not be so forever. Workshops spread to all the nations in time, although it happens unequally and it does not change the lamentable truth of the oppression that the Order stands against. The manufacture of certain sophisticated things remains the work of the oppressed, and we can anticipate that they will continue to be so until the division of the world into the equipped and the unequipped is finally confronted by the Order and broken.

The removal of the unjust distribution of wealth and equipment among the nations is the destruction of the vessels that have been called the nations. That would remove the injustices, by dismantling the guilty earth at last. Such a triumph by the Order would herald the pursued harmony of mankind that the oppressed know in the hearts to be the right way. What are the nations and the fallacy of sovereignty, if they are not myths used to justify the unjust distributions of wealth and equipment that have perpetuated all disequilibrium and unnecessary suffering?

The World of no Gain

The story of the scattering of wealth and equipment on the face of the earth is the best explanation of the horribly unjust state of things of disequilibrium among the nations of the world. The story explains precisely how the people in the oppressed vales of the earth may have found themselves in a state of things that is comparable with slavery, so that people in the palaces of the oppressors are able to enjoy undeserved comfort at the expense of the much greater camp of mankind. In fact, if we were misguided into are regarding nations as legitimate vessels that could be described as slaves, then most of the nations on the earth are indeed slaves to other nations. Such a state of things is worse, not better, than the very worst brutality and slavery that has been observed in the sordid past that ensued when in the beginning there was a scattering of things to punish mankind. The only difference between slavery and the relations of states is the greater scale of the oppression, because the greater awareness of the community of man has allowed the oppressors to create a regime of oppression that covers the earth and has found its way into the hearts of all men so they cannot escape.

Let us be aware that the extensive reach of oppression is loved by all those who wish to keep you ignorant of it. They say to you, "How can you be expected to combat the injustices, if all those people suffering so far away, and in such strange lands?" They say there is value in reforming the earth, because of their own ignorance, and because of their ignorance they tell us to ignore or persecute those who were influenced and trained by the Order to work against the earthly injustice and guilt.

The Guides have said, "Ignorance is only a sufficient excuse for the ignorant, and we know there can be no reform on the earth without the support of those who are ignorant. Though we may forgive them for their sin of ignorance to oppression, we cannot forgive the people who presume to possess all the knowledge of the world's whole constellation of things, yet opt to behave as though they are still ignorant. If you have known the whole board of the earth in its completion, then the obligation to stop this injustice is great. For those of you who have heard the words of the Order, and still elect to do nothing, it is as though you refuse to remove your foot from another man's face. You are willingly one of the oppressors, and for this you cannot be forgiven. And we have always believed that the abolition of oppression must be done through any means that will achieve success, because we will not permit the continuity of oppression by committing to futile reforms of the earth that can and will be subverted at the whim of those who are misguided to carry the sword in the name of oppression."

We must be accepting of the fact that the equipment of the oppressed and the elections that are available to them are too weak to give them any advantages through trade or through force of arms on the earth. The oppressed are not in control of their own destiny, because they cannot obtain liberation through the vessel of a nation through force or through wisdom. Theirs is a sad fate, unless their

weakness is overcome by the acts of donors who are brothers in the Order. The scattering of mankind to create disequilibrium on the earth is the source of oppression. Perhaps a multiplicity of other origins of oppression exists, but those origins are secondary to what the Guides have seen and the knowledge that they have inherited.

A great body of the theory of the world of no gain was advanced by those who were not part of the Order, to refute arguments by those whose hearts have been bought by the lies of the oppressors. The wealth of the oppressed, which is needed by the oppressors, is provided in exchange for the equipment of the oppressed, which is given only on the smallest and weakest scale, and the result is that the oppressed will gain nothing from participating according to the rules that were created by the hypocritical oppressors.

The Guides have carried that judgment that there is nothing for the oppressed to gain, because they have said, "The nations may have dealings with one another in such a way that they think they gain from being vessels for exploitation, but in truth they are always being defrauded." Surely, that is why there is an unequal distribution of wealth and equipment on the earth.

When trade occurs, both parties believe they are profiting, but they are not. The oppressors are gaining, while the oppressed are defrauded, because what they receive is only an instrument to complete their own oppression by rendering them weak and inferior to their oppressors. Whenever things are traded between the oppressed and their oppressors, something is lost by the oppressed and something is gained by the oppressors. All wealth is transferred to the oppressors, because the oppressors are in possession of numerous advantages. Of these advantages, the Guides instruct, "They are armed with better equipment, and their workshops make them the most able of all people in the world in matters of making things that will be envied by the oppressed. Indeed, it is in works of the oppressors that all skill and competence will be observed."

Again, the Guides have explained to us how there is no gain for the oppressed when they participate in the unjust regime of equipment and wealth of the earth. They have said, "What is done to make the equipment is not rewarded through the equipment itself, when the oppressed are given what is said to be due them. Because the people who toil for the oppressors are rewarded much better in comparison to those who toil for the oppressed, some measure of everything they have done in service of the oppressed is moved, under the guise of trade, to the pockets of the oppressors. Because of this, we know that the oppressors have spoiled the earth and they have made it guilty of serving them so that the oppressed will gain nothing from collusion."

In the simplest terms, let us be aware that under the teachings of the Order that have been inherited by us, the theory of the world of no gain means that the oppressed are always defrauded when every transaction occurs. Lament that the whole earth has worked in the way of the oppressors, and the promises of Mont have not yet come to pass. Token changes in matters of trade may be offered as a way of intervening in the exploitation of nations and providing some kind of gain for the oppressed, but such acts are folly. They are folly, because they are concerned only with appealing to the bought and healing the image of the oppressors in the world. Indeed, the fraudulent relation that has been abhorred by the Order is something that concerns the equipment, because the equipment is vital to the dignity and defensive ability of people, and the oppressed are left cold and neglected without it. The oppressed are today being robbed of the fruits of their industry, because the oppressors have much more advanced methods for creating equipment. Those methods, which come from the monopoly of wisdom in all earthly matters that the oppressors retain, have given the oppressors their better equipment and arms. Such a state of things has allowed the oppressors to keep their supremacy intact, unchallenged by the resistance of the oppressed who have no equipment. The oppressors can effectively make the oppressed be continually dependent on the equipment made in their workshops, so that the oppressed will continue to be oppressed and will never be free of the fraud that comes from the palaces of the oppressors. Oppressed people are never able to develop workshops as advanced as the oppressor's workshops. Even if workshops of significance emerge in the lands of the oppressed, still they are owned by the hoarders who are still dwelling in the lands of the oppressors, and not in the lands of the oppressed. However, one of the oppressive camp's weaknesses is then found in its own dependence upon the raw equipment produced in the oppressed. The wealth created by the oppressed is repeatedly traded for very poor and ineffective equipment made by the oppressors, and that equipment is made from the very provisions extracted from the oppressed.

It is unacceptable that, while the oppressors are in fact dependent on the oppressed for all the provisions that make their decadent lives possible, the oppressed should always be defrauded by them. The oppressed may not control the workshops that make possible the equipment of the earth, but the oppressed have noble theft to help them, and they may someday seek out the Order to conquer the workshops in the homes of the oppressors and make them work in the vales of the oppressed. Never, without the support of the Order, have the oppressed ever gained access to the necessary equipment of resistance to oppression. The oppressed may, with the Order's noble theft to help them, refuse to give blood to the oppressors. They may pursue noble thefts, until the full bounty of the equipment of the hoarders is redistributed to be just. Then, the equipment shall be shared with the greater portion of mankind, and that would help to bring mankind out from the abyss of all poverty and unnecessary death at last. Indeed, noble theft may be the only election in the service of the supreme priority.

Guidance on the Oppressors

It is necessary that you question what is meant when we speak of the oppressors, so we must be equipped with a meaning that is not ambiguous. What shall be provided here is the necessary guidance on matters of referring to some party as the oppressors when considering the nature of the earth. The Order must respect the way in which the Guides have known the oppressors to be defined. It is the meaning we have always intended, whenever we have referred to a party as the oppressors.

The states or people who we have called the oppressors are a historically rooted party, with correspondent power centres that are where we find the primary authorities on the earth. Such people, in their power centres, are privileged by the unequal distribution of wealth and equipment on the earth that has allowed there to be the two camps of those who are equipped and those who are not equipped. Let it be known that the oppressors are given their name because most of their lives and their whole participation on the guilty earth take place in states that are oppressive in their treatment of other states. It is not necessary to be guilty of oppression against the weak of the world, and is sufficient merely to live in the states that are the palaces of the oppressed, to be remembered as one of the oppressors in the eyes of the Order. The activities of those who live in the privileged oppressive states are highly rewarded, advantaging the oppressors repeatedly over the oppressed merely because of their better equipment, and the result is the ability to endlessly produce the better equipment that is their monopoly. The parties producing such equipment in their workshops have unjustified privileges, which are possible because their better equipment leads to a lack of any decisive competition by the oppressed. A profound lack of competition in the creation of their equipment is essential to the oppressors' supreme priority of their endless devouring of the world's wealth.

Lands that were bestowed on the oppressors have typically been conservational and fertile, and they have enjoyed the most favourable climates for the spirited advancement of civilised life. In addition, life in the lands of the oppressors has been longer and the equipment enjoyed by each person has been very good. These seeded advantages for their better equipment originated in the beginning, and the Order has traditionally interpreted such advantages as part of the divine test of mankind's ability to endure and fight against oppression. The survival of the oppressors is truly where the guilt of the earth originates. Wherever they exist, the oppressors are corrupt and unjust in their ways, representing merely a small number of the people on the earth, yet being idolised by all the others. They enjoy control over most of the earth's wealth, reaping over half of the world's benefits merely to enrich their small palaces yet more. Their bellies are engorged on the food of the earth, and they possess every means to extend their lives even as many of the oppressed suffer and die beneath them because of their negligence. They wield the sword without much thought for the consequences, and the sword will always be found among them before anyone else. Indeed, they will use force to rob the world's poor of their right to have equipment, wealth and dignity. The oppressors will intervene and thwart the hands of the oppressed before they can find their swords, and that is the worst of the crimes that are ever done by the oppressors, because they have earned death already through their fraud and abuse. The oppressors will arrogantly assume a moral mandate, perhaps codified in the form of an alliance of the rich and the powerful, despite the entirely immoral basis of their authority in the appeal of their violent equipment. Their false mandate has aimed to provide them with a position of unchallengeable power and persuade the world to obey them, and the mandate also aims to allow them to abuse and exploit the whole of mankind in whatever way they have elected.

Guidance through the Mont Order is about avoiding any reverence towards the false nations as legitimate vessels for mankind, and refusing to consider them as particularly important by listing their regimes as good or bad. It is a fact that the guilty earth has an edifice of lies called nations surrounding it, to disguise its hideous real face. Indeed, the nations are vessels for particular interests, including oppressive ones. The scheme that has created the camps of the oppressors and the oppressed is relational, and it is also a description of something essential to the fraudulent relations that define the fallen community of man. The reason why the oppressors seem to be described here as a kind of state, and not simply a camp of the world's people, is due to the strong relationship of the oppressed to powerful regimes that can safeguard their interests and protect them with force. The regimes that offer support the oppressors are called the oppressive states, and they will most likely survive for as long as the noble theft is postponed and the devastating relationship of the equipped and the unequipped is still in effect. It is true that the oppressors and their equipment can certainly exist without a strong regime and armies to intervene to defend them. This occurs in the regimes of the bought, where the disparity of those who are with equipment and those who are without equipment is contained within the vessel of one nation, which gives origin to the illusion that there do not exist oppressive states and oppressed states. The regimes of the bought cannot become the norm everywhere, because these regimes are merely built by the bought among the oppressed people, who have elected to bury their brothers by accepting the false charity of the oppressors. The regimes of the bought are a shield against their own brother oppressed, to defend the oppressors. The existence of the regimes of the bought is merely meant to cloud the fact of the great earthly disparity between the equipped oppressors and the unequipped oppressed.

Those we call the oppressed are all of them, be they of any colour, religion, age or sex, in the lands of the oppressors where they live through a regime that will exploit the many oppressed people of the earth. Indeed, all of them are oppressors, because every demand from them is merely a demand for more privilege or prosperity. Theirs is the call of the privileged few against the whole of mankind who stand oppressed. The oppressors instinctively seek the auctioning of all the wealth and equipment of the wretched of the earth, so that these things entirely pass into the criminal exploiter's hands.

Being an oppressor, and therefore a dishonourable participant in the earth's supreme injustice, is not a point of view. It cannot be changed by endorsing an idea, even by endorsing the ways of Mont, and requires deeds as the sole condition for removing it. Why do you think we say that the way is in the work of Mont, and not in the mere profession of faith in our way? Many have deceived themselves that they can redeem themselves through their own paths of charity, but the Order knows those oppressors are mistaken. To have guilt as an oppressor is a fact of equipment, and no degree of charity or symbolic gestures of solidarity can redeem the oppressor. Redemption is found only through the noble path that is illuminated by the Order, which has noble theft as its highest form. The oppressors cannot cease to be unjust creatures, but they can at least decide to work as individuals for the true betterment of the oppressed, rather than remaining in the service of the regimes and powers that have committed themselves to the oppression of the earth. Sabotage and betray the work of the oppressors by being their thieves and causes of humiliation, and redemption will be immediately offered by the Order.

Guidance on the Oppressed

Who are the oppressed? We must take care to offer the story of the people who are the oppressed, because it is important that our words not be misconstrued when we speak on such a perilously important theory as ours. This is an interpretation of what has consistently been meant, whenever the Guides have issued statements on the oppressed throughout the body of the work of Mont.

The oppressed states suffer most in the scheme of the guilty earth, and we have witnessed their suffering in its most horrifying detail. The division of the world into the equipped and the unequipped places the oppressed in the camp of the needy and poor, and condemns those who toil in the lands of the oppressed to have only the worst harvests of the provisions of the earth. That is their curse, and that is what we work to overcome by offering up our own sacrificial deeds in the life of the Order. Work in the lands of the oppressed is arduous, the benefits are the worst in the whole community of man, and the equipment is limited so that it will never be sufficient to provide for those who suffer. Through the exploitation of the nations, the hard work of the oppressed is unrewarded as long as they

toil on the guilty earth. Whatever precious things are made by the oppressed, and could have been used to make their nations stronger vessels, instead go into keeping them downtrodden and maintaining the strength of the oppressive states.

Oppressed places are always found where it is hot, where the conditions to support civilisation are few, where the equipment is scarce and weak, and where lives are often short because of disease. These vales of the oppressed are forced to endure famine and pestilence, but the deprivation in equipment is the most harmful of all things in their lives. They are the great majority of mankind, and their numbers grow rapidly because they are the breeding people of the earth, the vast multitude of mankind. The Order says that the oppressed believe that they have nothing, and that they are nothing. They are responsible for making possible most of the world's benefits, working the mines and fields of the exploiters, but they are returned nothing by the oppressive states for which they have been like animals. For the oppressed, their own states have so little force of arms that they cannot embark on armed campaigns against any more powerful state, and they are called barbaric and attacked by the oppressors. Believing their own regimes to be civilised, the oppressors embark on wars of conquest in the lands of the oppressed, harming their states and forcing them to obey. These are called interventions of oppression. Indeed, the oppressed and their states are consistently wronged, their nations used as vessels of blame and punishment in the constellation of oppression, and their children are killed for no fault of their own. Indeed, the oppressed have been given no say in any matters of rule or intervention in life that go beyond the vessel of one nation. Because of this, they are all left neglected, abused and disenfranchised and their children must face sorrow and the lingering threat of death on a daily basis.

The Guide's interpretation of the burdens of the earth places the oppressed side of the earth to be the whole of mankind, as surely as the Jacobin theory posited that sovereignty should lie with the people and not those who claimed to have inherited possession of the land. The oppressed are the only part of earth that is of any value to the Order, and the Order holds everyone else to be in collusion with the oppressors. The oppressed should be the only ones served in matters of rule and intervention that go beyond the vessel of one nation, as the oppressed must claim what is rightfully deserved from their industrious participation in creating wealth for mankind's benefit. The time of the completion of the struggle against oppression will be signalled by the movement of the equipment into the hands of the oppressed, through the transformation to the next civilisation and the sacred recreated earth.

When we say the oppressed, we are using the term to describe all of the many among mankind and the nations that gain only the very poorest rewards through participation in the community of man. Our term refers to those whose benefits are the lowest, whose equipment is the scarcest, and who hope merely for the attainment of the things that they are due. The essence of being oppressed is to lack equipment, because the oppressors are those who have acquired significant provisions of equipment to keep their unjust advantages intact. The description of the oppressed does not include the bought, the hypocrites, or those who might still qualify as oppressors by being the local rulers in the name of oppression. The name of the oppressed describes the truly oppressed and defrauded majority of the people of the earth, the wretched of the earth. The ones who lack equipment and wait for the days of the transformation of the earth, alone, deserve to be described as the oppressed. Anyone else who has taken up the name of the oppressed is lying, or is corrupting the name.

As ever, the Order is not oppressed, but the guidance has always been elected by the oppressed even as the Order rested in the shadows.

Guidance on the Bought

Let us clarify what is really meant when we speak of the bought, who are the misguided people whose hearts have been bought by the oppressors. When we speak of the bought, our description includes the states that were oppressed but their regimes have been corrupted by the regimes of the oppressors.

The division of the camps of the equipped and the unequipped can be present within the vessel of the nation, and the regimes that rule over these nations are the states of the bought. This kind of regime, which is called the bought regime or bought state of the guilty earth, is to be called neither oppressor nor oppressed in its name. What can be understood by this refusal to assign either label is that the equipment state of things is dividing the vessel of the bought nation into oppressed and

oppressors, so we are incapable of judging the nation's guilt. The gap of wealth between those who are rich and poor is higher within these states than it is within the other kinds of regime. For those of us who fight the whole regime of injustice on the earth, this middle camp between the oppressors and the oppressed contains both those who have equipment and those who do not have equipment. We must study the internal details of such a vessel with great care, and our contempt must be directed against the bought regime of any such vessel rather than against the people. Within the vessels that are in the camp of bought, the division of camps into the equipped and the unequipped is quite parallel to the division of the whole world into the oppressors and the oppressed that is known to the Order. The struggle of the oppressors and the oppressed, by being located inside a vessel, assumes a domestic character as the ranks of the most oppressed people in the world must face the unjust wealth of their neighbours. Such a state of things makes transparent the disequilibrium, because the excuse of ignorance is no longer on the side of the oppressors. The camps of the oppressors and the oppressed become engaged in what seems like a struggle to change the regime, and hence their struggle is susceptible to become isolated and be viewed merely as a paranoid reflection to small and petty matters rather than a small work in the larger revolt against the whole guilty earth. Even if successful, an isolated revolt against a bought regime will not be of significant benefit to the oppressed people, as it will merely repair the vessel of the nation for further oppression, so it will not challenge the guilty earth itself.

The bought regimes generally exist between the territories of the oppressors and the oppressed, or they may extend across vast areas, and they are best described by their strongest desire to be part of the camp of the oppressive states, even if they are truly under the rule of the liberated oppressed. That is because even the oppressed are deceived to think that they can have all their concerns answered by the oppressors, and that the Order is not listening for them. These states are determined to raise themselves, building significant armies and attempting to improve their equipment, doing everything in their power to imagine themselves being counted in the camp of the oppressive regimes. Perhaps they are gifted, because of their place in the middle camp, to have an opportunity to enjoy a greater amount of earthly power and provisions in their lives than they might receive in the camp of the oppressed. But they are the playthings of other powers, because they desperately cling to other powers in hope of an alliance and consequent rewards of equipment that will still not go into the hands of the needy oppressed. Although sword of the bought states is not sufficient to defeat the oppressors, the oppressed rarely go to war against the bought regimes, since the bought regimes rarely lack the ability to fight back and inflict devastating losses on the oppressors.

Bought regimes were first theorised by the Guides because we were accused of formerly reducing the world too far by speaking of the mere two camps called the oppressors and the oppressed. This is the third kind of vessel in the constellation of oppression, expanding on the original theory of the earthly division of camps between the equipped and the unequipped. The former theory was offered by earlier Guides and theorists of the Order, whose schools first considered the questions that arise when we must name people the oppressors and the oppressed.

The bought states were a kind of regime theorised by the Guides and numerous other scholars outside the Order to describe a middle camp between the oppressors and the oppressed, and it was their theory that bought are needed in order to be apologists²⁹ for the rule of disequilibrium and exploitation. Any move of the oppressors towards creating the camp of the bought states would avoid the kind of destructive advancement towards equilibrium and disorder required to render possible the earth's final insurrection by the downtrodden majority of mankind. The states in the camp of the bought are vessels with both lives, oppressor and oppressed, within them so that they will involve the preservation of regimes that do not perceivably fall into either the camp of the oppressors and their equipment or the camp of the oppressed who have been offered nothing. Such buying of nations softens the collision of the oppressors and the oppressed, by making it appear as though the distribution of wealth and equipment is not as severe as it really is. The contrived picture of the vessels of the nations in the constellation of oppression will, because of the deception of the oppressors, imply that states possess a variety of middle allies and they bridge all the nations together as one community. This obscures the image of oppression. No matter what lies and false images of equilibrium are invoked, the amount of wealth and quality of equipment still differs massively

²⁹ Defenders at a scholarly level

between the camp of the oppressors and the camp of the oppressed. Who, but the oppressors, wish to glorify the nations as the vessels of mankind, so they can hide the supreme collision of the oppressors and the oppressed? Who, but the oppressors, wishes to obscure the one violation that is oppression?

If people have been persuaded to believe that the bought are not bought, it will follow that there is a foolish insulation of the oppressors and their regimes from any criticism and resistance. That is why we must be aware of their deception. There is a diversion of hostility into the land of the bought, and the contempt of the whole of mankind's mobilised masses works its way towards confused regimes in the middle camp rather than towards the oppressive camp that is the house of the big oppressors among nations. There is no struggle of nations, because there are no nations. There are only false vessels, created by the oppressors merely to make the exploitation and the disequilibrium of mankind easier. The work of Mont is able to contest the false idea of a struggle of nations, by remembering the teaching that the middle camp of such vessels was created by the noble participants of the oppressors with the aim to shield the interests of the oppressors and blind us to the destructive work of disequilibrium that rules the world. The oppressors created false ideas among the oppressed, to insulate themselves and nourish the many delusions that the division of the oppressors and the oppressed is not where the supreme antagonism and injustice on the earth lies. The rejection of the fallacy of the nations is truly the beginning of the work of Mont, if ever it should begin to happen. Also, the disparity of wealth and equipment inside the middle camp of the bought is massive, showing that there is not a camp of middle wealth but a place of false wealth, false ideas and further oppression that should not be called the advancement of mankind as the oppressors have called it. In the middle camp, there has been no accomplishment in the campaigns to correct the problems of disequilibrium and oppression. On the contrary, such things have only been made worse with the ministrations of the bought. The alleged triumphs of the bought in a number of oppressed lands deserve to be discarded as lies. Look to the vales of the oppressed again, and you will be witnesses to the truth!

The description that there are camps is necessary for the sake of a reasonable explanation of the division of states into the oppressors and the oppressed, especially when we speak of there being the middle camp of the bought, although many other descriptions have been used to represent the bought. We say that they all represent the inhabitants of the middle camp because, whether they are states or people, all of them are present among us as a shield for the oppressors. The work of Mont, which describes the camp of the bought merely as a camp of in the persuasions of mankind, is characterised by being based in places with mixed equipment. There, both the equipped oppressors are present and the unequipped oppressed are present. However successful the deception of the bought might appear to be, for purpose of reforming the shadow of the earth to seem more just, they have accomplished little other than the creation of a myth and the spirited advancement of a body of heretical ideas with which to persuade the oppressed into going astray. The true struggle of the oppressors and the oppressed exists, and perhaps it crosses through the camp of the bought states, making them prone to misinterpret their state of things as a struggle within the fallacious vessel of a nation.

In the teachings of the Guides, it has often been said, "There are only the oppressed and their anger." Because this is true, we know that the camp of the bought is created through the promotion of falsehoods. Indeed, the states and the equipment of the bought are always created by the oppressors, and the camp of the bought is always kept upright by the ministrations of the oppressors as they deny the right of man. The oppressors have made for themselves a shield of men, to protect against the insurrection of the downtrodden majority that would overthrow their regime of greed. Middle camp regimes will continue to be perpetrators of fraud, in all matters of the relations of mankind, being as noble participants to the earthly oppressors in their camp's work against the interests of the oppressed.

Guilt through Exploitation

We must have a valuable understanding of what is meant by the exploitation of mankind, so we may know in our hearts that the earth's regime of exploitation is despicable and deserves to be overthrown. Here is the interpretation of the Guides, which has been preserved for the teaching of the Order's students.

The exploitation of mankind on the earth is regarded by us as the one violation of mankind's license during our time on the earth. This exploitation, which is set for mankind through a great constellation of powers and false beliefs on the earth, is described by the Guides as the one violation

and the primary source of guilt in those who have elected the path of oppression over the path of the Order's guidance that is the only resistance. The path of oppression has bought the hearts of the community of man, so that they cannot know resistance without the ministration of the knowledge held in the work of Mont. The one violation that is the exploitation of mankind on the earth was new in the beginning, when mankind was wronged to establish the test that would be the confrontation with the oppressors and their equipment. When the path of man had taken him astray, the violation was complete, and the earth became sore and guilty as the wealth and equipment were scattered unequally among men. Thereafter, men wronged one another and exploited one another to keep their advantages, and many were born with nothing and abandoned to die without the taste of valuable things. This led to oppressive settling in lands that were not equipped, and the countless wars of plunder against the vessels that were the innocent nations of the weak. The Order was always present to suffer with the oppressed, even when they had no weapons to defend themselves against the conquerors, so the Order waited in the shadows for the equipment to become stronger, so they could bring the equipment closer to the hands of the oppressed. In the name of their sacred liberation, the Order has gone against the will of the oppressors, and has revealed to them their weaknesses.

What we mean when we speak of the exploitation of man requires your acknowledgement that the oppressors believe there to be a limitless reserve of mankind for them plunder, because they do not believe in the ends of the earth. Their workshops and their powerful states do not seek the means to ascend as a goal, as it is with the Order, but instead they seek the means to gain, and expand the scale of their own work with every gain that they make. This is pursued in such a way that the utility of their gains are never witnessed by mankind, and only the expansive swelling of their workshops and the people they must exploit will ever be witnessed by us. Such things may be pictured as a kind of endless rhythm of guilt, and the oppressors are indeed guilty through their exploitation of man. The false priority that one must endlessly exploit his fellow man can be justified only by those who think the guilty earth is correct. They believe that all things are dependent on the excesses of fierce rivalry among the oppressors with their equipment, yet their rivalry is born out what we know to be the unjust and guilty separation of mankind into the camps of the equipped and the unequipped, who the Order will always call the oppressed and the oppressors. The two camps of life on the earth must nurture each other to sustain the false priority of endlessly collecting the benefits of mankind's servitude to those who have only their greed. The workings of the guilty earth have made a dark rift of wealth and equipment between the oppressors and the oppressed. It is this rift that shapes the kind of oppression plaguing mankind, by ensuring most people are unable to advance much, and are repeatedly pushed into a primitive and unrewarding life that they never elected for themselves.

Guilt through Hoarding

What have the Guides meant when they spoke of the hoarders? Let us remember that they have always said, "We have found them guilty of hoarding, and this is their sign of loyalty to the oppressors."

Hoarding is the description used indicate what happens when equipped are few in number, so that their equipment is dedicated to be a thing of oppression against the many. Because there are few of them, they are not challenged, and their domination of the equipment leads them to domination again. Even when there is not simply one oppressive power that has gained possession of the equipment, and there may be a coalition of the equipped, they are still guilty of hoarding and oppression over mankind through their coalition. Indeed, their coalition has laid its false claim to the inheritance of man, so it is the bastion of oppression.

The coalition of hoarding is the name by which we know the band of those who elect to unite for the exploitation of mankind in the spirit of universal oppression. They have all negotiated, and through their negotiation they have gained control over the camp of the equipped. They will use the equipment, to retain their false right to have ownership over all things and be able to dictate the conditions under which anyone else could ever have a part in the equipment.

Neither hoarding nor the formation of a coalition of hoarding will be witnessed in the vales of those who are oppressed, because the oppressed have no equipment, no rights, and no recognition in the halls of might where command over the guilty earth is given to the oppressors.

The Trap of the Earth

Why is it that the laity does not see the truth that we have professed? Perhaps they are trapped, made to think only in the way that the oppressors have designed for them. When they concern themselves with speaking on the goals of attaining liberty, equilibrium and the rights of man, it is commonplace for them to speak merely about poverty, weakness, the need for charity, and other deceptions that they have invented for arrogantly dismissing their own guilt. However, the Order has influenced the thinking of scholars, and so they have decided to reveal how the rift between the rich and poor camps of the earth is the main struggle of mankind, reducing other struggles to be disregarded as mere details of life.

We have been taught by the Guides a profound and deeply empowering theory that has shown who the oppressors are, just at a time when many are attempting to make sense of what might be entailed in the descriptions of the oppressors and oppressed. The theory of the Guides surely offers us the best, most powerful and most useful supreme story of the guilt of the earth, presenting the division of the camps of the equipped and unequipped as the sole answer to the question of the laity, "Why are some nations and vales so much more powerful than the others, which must live in poverty?" We have searched the halls of knowledge for all that might answer the question of oppression, and we are drawn only to our own work. Why is it that all the others, outside the Order, have failed to explain why the earth is guilty of oppression? The Guides had already finished the work of Mont, for already we had the answer to understanding poverty, war, the disequilibrium in the equipment of man, and oppression of the nations. There is nothing better than the work of Mont for the achievement of knowledge of the oppressors and the oppressed. We have presented the theory of the Guides in every place where it could be received, and already the word of the Guides has been revered among mankind, even while they knew not the authors of the word. The greatest number of readings that have addressed the matter of the disequilibrium and oppression of mankind was in the halls of the Mont Order, and we know that it shall always be so.

Although we have said that there is an oppressed world or vale, and such words have been elected because they encourage our awareness that the oppressed share the same neglected lands and houses, our use of such descriptions is met with objections for some of our brothers in the Order. Although it remains an effective way of reaching the student when we speak of an oppressed world or vale, the better understanding comes when we speak of the camps of the equipped and unequipped. Unequipped nations, considering that the nation is a vessel for the purpose of disequilibrium, have failed to attain better equipment. They remain victims of their lack of wealth, and perhaps they live with no equipment or only the poorest kind of equipment kept in their vales. This can be both the source and the outcome in the life of oppression, as it leaves the vessel of an oppressed nation unable to improve its circumstances through any action, and allows the richer oppressive states and conquering power to dominate and extract everything of value from the hands and the hearts of the oppressed. Indeed, the conquerors have taken many treasures, and they have given nothing or very little in return to the people of the conquered lands. Because the wisdom of the Guides is not in error, we know that the equipped powers are harmful and they prey on the blood of the oppressed, and such sins are possible for the oppressors merely because they have the greater equipment. The conquest and the destruction of the nations of the oppressed perpetuate the hideous poverty that the countless churches of the European world are determined to do nothing about. Instead of recognising the Order's truth that God intended no oppression on the earth, the misguided churches have lied to themselves that the oppression is divine, so they have become apologists for the oppression.

The Guides know that their truth may be difficult to accept, because those on the earth who have been misguided will not stop to lament what has happened to their paths, so they will deny the Order in their fear of the Order's design or even the mere words of the Guides. It is difficult to accept the Order's knowledge of the earth and the beginning, but that knowledge shall always be promoted because our students are many, scattered among the nations and broken from the heralds of the Order so that they will not speak the name of Mont. Kept within what remains of the movements of enlightenment and the advancement for mankind, is the knowledge that the disequilibrium is a property of the guilty earth itself, and the earth is to blame for the evils that are inflicted on mankind. It is easy for us to place arguments for and against the supreme story, if we decide to enter into debate with those who elect to continue worshipping the idols of the bought and the oppressed in their hearts.

Others, who say they are not in either of our camps, may also come forward with the accusation that each of our theories is obscuring the knowledge of the truth of the earth, alleging that we are only interested in works of persuasion.

Commonly, when they engage in persuasion, the Guides have been accused of dishonesty because they support the recognition of the guilt of the earth when they say, "the current state of the earth is a world of no gain, and people only gain their equipment by pillaging the vales of the oppressed. Further, let it be known that all those who claim to represent the oppressed, although they are in the vessels that are the nations of the oppressors such as the European states, are engaged in nothing other than parades of yet more oppression. What the rich have elected to do, whenever they decided that they must support the poor, is commit an affront to the real vales of the oppressed who continue to suffer." The Order agrees with both of these arguments that the Guides have put forward. We are here to be guided to study, and the Guides do not deserve to be dismissed and rejected by their audience. Concerning the first saying, that the oppressed are faced with a world of no gain, we must rebut the arguments of the bought, by saying that we know much of the constellation of oppression that has led to the false priority of the endless exploitation of mankind. The truth of this state of things is clouded by the people and states of the bought, because they have placed themselves between the oppressed people and states and the oppressive people and states, so to be a shield to repel the insurrection of the oppressed and downtrodden against the guilty earth.

The regimes of the bought, which are everywhere between the regimes of the oppressors and the oppressed, are given by the bought as evidence of a less oppressed camp within the very camp of the oppressed. They say, "The oppressed are moving forward, and they will soon be like us." Not so! As revealed through the work of the Guides, the disequilibrium within the states of the bought is so terrible that there surely remains a clear distinction between the oppressors and oppressed. The argument of the bought is instantly repelled by the Guides, and all the alleged advancement ministered by the oppressors is proven to be false. No matter what misguided interpretations are offered by the bought, the Order's judgment against the oppressors remains true. We defend our second position, which said that the bought cannot be raising the oppressed out from their oppression, by telling how the Guides have already debated with the greatest challengers from the ranks of the bought, and the detail of that debate is found in much earlier writings and records, where it is shown that the people of the oppressive states are not in solidarity with the people of the oppressed states. Indeed, the outcomes of the challenges brought forward by the bought have permitted the Guides to show how the people in the oppressive states are themselves complicit in exploitation. They have always had a hand in the exploitation of the vessels of the lesser nations that are oppressed. Because of this, the people of the rich and oppressive states have had their hearts bought entirely to serve the interests of the worst oppressors involuntarily, so even those people who are impoverished but are living in the states of the powerful are also oppressors on the earth. Many of the Guides have called themselves oppressors, and lamented this, because although they lived in poverty, they were in the states of the oppressors. They did not protest their poverty, and rather they said that they deserved their poverty because they were in the states of the oppressors. Their thoughts are never on their own poverty, but are instead set on the poverty of most of the earth that is the camp of the oppressed and downtrodden. The brothers who are part of the Order have said, "I feel what the oppressed feel. That is indeed so, even if the Mont Order is not present with the oppressed! the Mont Order knows the earth is not provisionally responsible. the Mont Order does not demand improvements to its own way of living, because the Mont Order knows this is not a noble cause for protest. Instead, the Mont Order demands the destruction of the oppressors, including the Mont Order's own formerly oppressive people, if that is demanded by the oppressed."

What is perhaps hardest for the common man among the laity to accept is that there stands a vast constellation of oppression across the world, and this constellation is part of the supreme story that was true even in the beginning. We should not simply abandon things, and follow the example of the churches, who say, "Things are so, because it is surely God's will." We know their claim to be false. There is no explanation of the guilt of the earth by claiming that it was given as punishment for mankind that cannot be averted. Indeed, it can be averted by those of us who dedicate our toil to destroying the heart of injustice that is the division of the equipped and the unequipped. We should be everyday demonstrating that the world does not need to be a place of guilt and oppression. We are faced with a state of things of suffering and deprivation that is truly horrifying, and the sole

explanation is the denial of the right of man that is the right of the oppressed to have our equipment and be free. If all the secrets and all the equipment of the earth were given up, and showered upon the vales of the oppressed, then the oppressed and the sorrowful would reap the benefits of the brutally concealed equipment of the oppressors. If this noble theft was done, then surely the erroneous state of things that is the separation of man into the camps of equipped and unequipped would end and the struggle of oppressors and the oppressed would reach a time of final battle, with the oppressed as victors under the banner of the Order. We do not act in this direction only because the powers and states of the bought are driven still to defraud mankind and increase their gains rather than resolve the growing need for equipment to save the oppressed from starvation and final ruin. The Order does not care about its own poverty, and has never asked anything from you. You will survive. You will abstain from personal enrichment. Let us be like the Thief, so let us give all the equipment, all the gold, all the precious things, all the secrets, and all things worthy of man to those who require liberation most genuinely.

7. Recognition of the True Oppressed

Sacred Communication

Loyalty to the oppressed, which is professed in the work of Mont, is a description that has been used to describe the practice of the chapels of Mont, whose theories of the relations between the vessels of the nations are ready to abandon their support for the allegedly resistant states that claim to support the oppressed. Instead, rather than supporting such regimes, the Order has professed to favour a new coalition that will unite the downtrodden and their deserved equipment, this time finding loyalty towards the unified camp of the oppressed, with no reliance on false vessels called nations. Because we use this understanding of loyalty to the oppressed, we know that numerous movements and figures outside the Order have been loyal to the same ideas that are embraced by the Order.

Indeed, we believe that many states that might profess to represent the oppressed are still complicit in the work of the palaces of oppression, because they pursue the throne of power over the nations for themselves. Do not take this as a severe remark that aims to discourage regimes that have truly carried out acts in favour of the oppressed, because many of those regimes really have faith that they share the Order's goals and are doing the work of Mont. Surely there are good regimes, which call themselves the representatives of the oppressed and they do many charitable things in the name of the oppressed, and the Order shall not hinder them. However those states remain incapable of thinking outside the vessel of the nation, and the vessel of the nation remains part of the guilty earth. The guilt of the earth does not come from the regimes that say they support the oppressed, but from the guilty earth itself, which is scarred by the crimes of man against his fellow men.

Imagine that most of the world remains living as the poorest man you have ever seen! This is not a mere imagined thing, but the truth that is remembered by the Guides, because the Guides have always known how most of the earth remains mercilessly shackled, oppressed, exploited and persecuted by the undue might of the equipment of the oppressors. To understand what is best in the Order's loyalty to the oppressed, let us consider the words of the Guides, who said to their students, "Between all the oppressed people, we can create the sacred communication that will be able to light up the earth and cleanse it."

Let us toil to make the sacred communication of the oppressed go far beyond what was intended when the Guides made their judgment that the oppressed have such a relation to each other!

It is a suitable judgment that, in the understanding of we who are loyal to the oppressed, the oppression of the earth was driven to new depths at the hands of certain bought states, as they sought to assert their power over less fortunate states of the world even under the false promise of liberating them. There certainly were wars and conquests against by bought regimes against oppressed states under false promises of liberation, and countless examples of this are easy to find in the histories of nations. As such, other bodies than the bought regimes must step in to represent the interests of the oppressed, and the Order is the best of those bodies. As the Guides conveyed when they arrived at the theory of true loyalty to the oppressed, the nations that are the real vessels of the oppressed are not ruled by bought regimes, but rather they view themselves as part of another altogether different kind

of struggle that is not the conflict of the oppressors and oppressed. They see their struggle as one of liberation and the declaration that they exist. Indeed, the oppressed nations, being humble, do not seek power or influence but recognition, because the oppressive regimes are determined to conduct the affairs of the earth as through the oppressed are not communal and are mere mules.

The vast popularity of the cause of loyalty to the oppressed have aided movements of liberation and resistance to slavery and oppression, by donating literature to the insurrectionary minds in various places that would be central to manu militari liberation. Some of the donated literature came from the Order, while other literature came from those who are influenced by traditions that were created by us. Numerous works that have influenced revolutionary and vessel contained leaders were authored by people who knew the work of Mont and worked in the Order's tradition. The Order's way of thinking has contributed greatly to liberation struggles across the earth, and especially in those places that were conquered and plundered by stronger states, and none of the scholars of liberation has been untouched by the Order's eternal message of struggle.

Loyalty to the oppressed is a theory that bears an undeniable relationship to the resistance of peasants against their lords that has always been incited by the Order. That resistance was proposed in regimes that had little equipment, making it better than the ideas of the bought, because the ideas of the bought were always concerned only with justifying the coups in which oppressive lords could be overthrown by yet more oppressive lords. Because the oppressed areas were fundamentally lacking in equipment, they were already dissatisfied with the theories that teach them on the improvement of the life of those who already have the equipment. The old theories of the bought, which taught liberation to those who already have the equipment, portrayed the oppressed as the ones who toil with the equipment of the earth, who may in fact revolt and elect to use the equipment for their own gain. The true oppressed, always akin to those who are called peasants, merely toil in the furthest reaches of the earth in mines and fields that make possible the provisions that the equipment of the oppressors. We have taught that those who work in the mines and the fields, who have toiled to make the most essential things of life possible, are the oppressed and the defrauded. The oppressed person is only oppressed through the lack of equipment available to him, and so he cannot seize the equipment in the manner that the oppressors able to seize it from each other in their greed, their wars and their revolutions. Theories that posit the ways in which the oppressed can seize each other's equipment shall have no value in the battle against injustice, because they do not strike at the unjust distribution of equipment. Because of this, we say those theories are incapable of resolving what we know to be the one violation of mankind on the earth.

Unfortunately, much of what was at first written by the Order on the subject of loyalty to the oppressed was itself still deceived by the prevailing writings of the bought in its time, so the early theory never became a properly taught to the oppressed. The oppressed were led astray by the poor ministrations of the deceived theory, which the Order knows now to be the work of the bought when they intervened to deceive us. The theories of the bought are deeply flawed at their source, and they are found continuing to rely on the false vessel of the nation as the basic target when we seek knowledge on the workings of mankind. As they were described in the work of Mont, the theories of the bought were never responsible for anything more than the creation of a false tendency in our thinking and the thinking of the oppressed, and such a theory had no potential to be applied in the manner of the present theories of oppression that are kept in the Order. Let us pray that the Order's account of the supreme story of the whole world be the guidance of the oppressed.

Despite its flawed ideas, the old bought theory of loyalty to the oppressed had the right goals, because it told us to seek the liberation of man and the support of his rights. This made the old theory agreeable as a philosophy, and some of the old ideas remain entirely supported within our reformed theory of the transformation and recreation of the earth beyond the false vessels of the nations. The theory of loyalty to the oppressed was the beginning of a trail of theories set in total devotion to the downtrodden, and those that followed would have no constraints inflicted by the thinking of the bought who consider the nation as the correct vessel in the life of man. In our new theories, we abandon all support for those who have the equipment, because we know they are surely among the oppressors, and instead we turn our focus towards all those who are truly neglected and downtrodden. The camp of the oppressed is the only camp that we must direct our programmes towards, if we desire true communicative justice and we do not wish to remain as hypocrites. The division of mankind into the equipped oppressors of the rich states and the unequipped downtrodden has become the only

division that can allow us to truly know who is oppressed. This solution means that the theory of the bought was doomed to be a theory in the service of the oppressors, who have no devotion to the true liberation of the downtrodden oppressed of the earth. The Order's theory of the oppressed, rising above the ignorance of the old bought theorists, lives on in the spirit of the work of Mont and its supporting theorists, so we might build the truly beneficial civilisation in the end.

The Call to the Oppressed

The camp of the unequipped oppressed has already been taught. Our message echoes across history with the same dictates that call for liberation. At each juncture of the transformation and recreation of the earth, the Order is present to supervise all that happens, and all that happens does so according to the Order's design. Our message has been sacred to mankind, because it took the fallen creature that is man and called for him to be made. Known by many names, the call to mankind has always been the same and its message is universal. The oppressed are nothing, their call is to be something, and their destiny is to be everything! Indeed, they are the whole of mankind, and all that is not oppressed is not worthy to inherit the earth. Let us remember the call, in all its detail, as it was first ministered the world, as it first set the course of all things that would be called advanced. The position it endorses is universal, it favours the advancement of mankind, and it calls for the lesson and doctrine of revolution to be forced upon the world and executed to the conclusion that will be the last regime, the rule of the oppressed.³⁰

The document, which held the call of the oppressed, provided the people's doctrine of their revolution to abolish the regime of monarchy. As the revolution first universalised the doctrine of the rights of man, it also first universalised our doctrine of the guilt of man. It is a sacred precedent to us, a precedent that has been respected and will continue to be respected by all the authorities in the earth, who know that the teaching of the event cannot be reversed. No authority can survive without this doctrine now, because the doctrine has taught the leadership of the world to seek the approval of their subjects, even if this is lamentably only done in their false vessels that are the nations. All the authorities of the future will revere and safeguard this doctrine, as they will learn to revere and safeguard the Order itself. Like later documents that shaped the halls of power, the document of the revolution was necessary to obtain the republic and take the first steps in mankind's journey to the abolition of privilege. This is why we have decided to keep this beautiful text, which calls for man to have the republic and be in favour of abolishing the first form of the violation that abandoned mankind to disequilibrium, exploitation and deprivation. This document is an invaluable part in the supreme story we have preached to the world, to cultivate the world's confidence that the insurrection of the downtrodden is already inevitable and it will be triumphant.

It should be remembered that we have written all of the work of Mont to normally reject the more detailed provisions of textual information in favour of conveying the philosophy of the Order to our students, so here is recorded only our eternal pleas against oppression and the domination of things by the few. It is necessary for this document to be kept in the work, because it is undeniably valuable in the cause to liberate mankind and give to man his inheritance that is the last regime.

The Guides have said through the document, "The oppressed are the whole of mankind! What do the oppressed need with the others, who merely establish themselves as rulers over man? What is necessary for the survival and prosperity of mankind? Only certain hardships that we know to be beneficial to man's survival and prosperity, and the provisions of some form of authority over man.

"If we consider the hardships that are necessary for man's survival and prosperity, we may name four of them. There is the soil, water and other things of the earth itself that give forth the basic provisions for the satisfaction of man's needs, so the first necessary group of men to man's survival will be those who toil on the land to make the provisions from which all things are made. They, the ones who make, are surely necessary to keep mankind's interests protected.

"After the taking of the things that we need for the protection of the interests of man, which are eaten or used, another kind of hardship must intervene, and that hardship requires the equipment that will be the device for our work. That hardship, which is the hardship of the equipment, makes the things that have been harvested from the earth be useful to mankind. The industry of man succeeds in

³⁰ Explained in "Rule of the Oppressed" in Ch. 10

perfecting the harvested works of the earth, and improves the application of those harvested works by some vast degree. The equipment, which allows things to be used, is surely necessary to keep mankind's interests protected.

"One the necessities and the equipment of man have been created, and also at various stages of providing the equipment, there are middle noble participants, which are quite necessary for the provisioning of mankind of man. These are called the means of transport and communication. The means of transport and communication in the community of man, then, are surely necessary to keep mankind's interests promoted.

"As well as those three necessities, which are ever kept busy by the need to service mankind, indeed man requires another group that is able to conduct special, intelligent activities that are certainly necessary for the satisfaction of mankind. The fourth necessity is the work of the architects and students of the earth, whose work is dedicated to improving our understanding of nature and all of our equipment. What we have listed are the necessities of mankind's earthly life. What are these people and things, which we know to be necessary for the survival and prosperity of man? They are only the oppressed and their stolen equipment.

"Necessary provisions of authority may quite as easily be understood on the earth, and be listed to advantage our understanding of what is necessary for the survival of man. Let us list them through the four names of authority that are the sword, the robe, the Order and the regime. It is not necessary that we consider each of these in detail, in order to show how most of them are either part of the oppressed or else they are superfluous guardians of injustice. With such knowledge, we may already dictate that the oppressed are evidently given charge of all that requires significant toil, and the privileged are refusing to do any such toil. The chairs that provide wealth and fame are held by the privileged few. What do the oppressed, who are the whole of mankind, then owe them? It may be provisionally justified, if it was true that the oppressed refuse to hold power or that the oppressed are not capable of holding power, but that is not true. It is true that the oppressed can govern, and the oppressed are more capable of representing their own interests than are the privileged few, but the few have suspended the oppressed in a state of neglect and punishment. They have said to the ranks of the oppressed, "Whatever your contributions to the earth might be, you shall not reap the very things that you have prepared and made possible, and you shall not cross into any place of responsibility over your own fate. It is blasphemous that we should honour you and surrender the privileges that we have heaped upon ourselves." If there is any exception to this rule, it appears to be nothing more than a false gesture when we examine it closely, and in fact such gestures are nothing more than the gestures of the bought, who are the mortally punishable offenders against mankind.

"Although the exclusion of the oppressed from control over the provisions of man is the one violation on the earth, might the oppressors at least be able to say that the exclusion of the oppressed somehow serves the provisional success of the earth? Have we not already heard of the hoarders? If the guilty earth repels from participation all those whom it disadvantages, does it not also render false and unnecessary all those lives that are placed at the top and given control over the earth? It is not known that, without the freedom to all people to participate on the earth with equal equipment, all things will be immediately more costly, yet also decreased in their worth?"

Because the oppressed are the whole of mankind, let us no longer consider the oppressors as communal! We may extend the judgment of the earth that has shaped the advanced world, thus given, to know that the oppressed are the whole of mankind, and the others are of no necessity for the sustaining of mankind. Only mankind can be the oppressed! Only the oppressed can be mankind!

The understanding and view of the world as the community of man, as taught by the Guides, is the theory of the division of the equipped and the unequipped camps, which separate the earth into the oppressed who work with the provisions of the earth itself and the oppressors who merely dominate the equipment. The oppressors do not know their benefactors, the oppressed unequipped camp, which is in fact the whole of mankind that deserves all the rewards of the earth when provisions are made for the equilibrium and unity of man. This truth means that the oppressed are like the commoners in monarchical regimes, and the powers that stand in control of the equipment are no different those who sit on thrones and claim to deserve more than the rest of the people within the false vessel of a nation. The oppressed have a place in the provision of all things to mankind, and this place that makes them more deserving of the equipment and its fruits than anyone who is an oppressor merely by being born to the conquerors and plunderers of mankind. The final part of this teaching surely holds that any

support and sympathy for palaces of the oppressors on the earth, in the struggle of the oppressors and oppressed, is unjustified if we are to remain loyal to the very republican doctrine that has been the source of everything advanced and enlightened.

The Guides also taught through the document, "The oppressed will have been nothing, until they claim what they know to be their inheritance. We shall not examine the state of servitude in which the oppressed have suffered for so long, any more than the state of constraint and humiliation in which they are still held. The condition of the oppressed of the nation has changed, and it ought to change more. It is quite impossible that the body of the earth, or even any particular part of the earth such as the vessel of a nation, shall be liberated if the oppressed are still not liberated. Heaping privileges does not make one free, because it is when the rights are extended to everyone that equilibrium and thus freedom are achieved at last. Indeed, rights must be extended to all. If the oppressors should attempt, even at the cost of the freedom that they are not worthy to have, to keep the people oppressed, it is correct for us to ask of them, "By what right do you do this?" If the answer of the oppressed is that their right has prevailed through the right of conquest, then it must be agreed that the matter must be pushed even further. The oppressed need not fear going back to the past in this way! Let us go back that year preceding the conquest! And, since the oppressed are today strong enough not to allow themselves to be conquered, their resistance will prevail and they will conquer. If the oppressed are not afraid to go back to the field of conquest, then why not all these houses maintaining their foolish claim that they are descended from the conquerors and have inherited their rights through the field of conquest?

"Let us return to the field of conquest. There, the earth thus purged will be able to assure itself that it is made up of only the descendants of the resisters and the conquerors. It is true that, if one insists upon making distinctions between men at birth, it shall be revealed to our poor oppressed brothers that all the oppressors who say they come from the descent of conquerors are as unworthy of power as any failed conquerors who have indeed been stopped by the spears of the oppressed before they could enslave mankind. Indeed, it will be said by the oppressors that the conquest was devastating, but still the nobility has been inherited by the descendants of the conquerors.

"Let us approve this! Indeed, the field of conquest must change again, so the oppressed will find their inheritance by become the new conquerors of the earth. Where else does this lead us? When we speak of the oppressed, it must be understood that we are describing the mass of people who are part of the common order, the lowest division of mankind. Everyone who is privileged by the provisions of states and authorities, in any way, departs from the lowest order of man and is not privy to their will, and is therefore are not in the ranks of oppressed that are the ranks of the whole of mankind. Only unity as man, the earth and the Order can make mankind real as one body and as one common interest. It is true that one is nothing on the earth, if he is only under the protection of the will of mankind. It is true that, if one does not hold some unjust privilege of birth, he is subjected disapproval, insults and displeasures of all kinds. If one hopes to prevent his interests being oppressed, the only satisfaction of the unequipped person seems to be in using undignified tactics to place his person in some oppressive vessel. Only at this price does the unequipped person seem able to achieve hope, in letting his heart be bought, of being regarded as part of mankind.

"But it is not as merely a fact of the earth than in its relations to the regime that we must discuss the oppressed here. Let us consider who the oppressed are, with respect to the present unjust regime of the earth. Who have been the pretended representatives of the oppressed? Only the false vessels of the nations, where the oppressed dwell. These false vessels are often not even built through gathering the consent of the people who initially be in them, much less be born into them in the future. Sometimes, in the hall of knowledge and discussion of the nations, the representation of the will of the oppressed is looked upon as the peculiar work of specific states or institutions.

"Yesterday's oppressors do not accept today's oppressors, when they see them coming forward. In fact, the oppressors may only accept their new competitors if the latter can claim to have been in their position for a sufficient duration. Because yesterday's oppressors do not accept today's, they will thrust today's oppressors back among the oppressed, although they know all the oppressors do not belong in the vales of the oppressed. In spite of this arrogance from the oppressors in their relations with each other, all the oppressors remain equal in the eyes of the regime they have created for the earth. In addition, the regime also sees the oppressors as equal even if they succeed greatly or very little in hiding their violent and cowardly origins. Indeed, all the oppressors are given the same

privileges by the regime, and their privileges are what define them as the oppressors. The only thing that is used to distinguish between the oppressors is the difference of persuasion. If the oppressed are persuaded into supporting an unjust imposition that is embraced by the current regime of the earth, there is still no reason for them to submit to an unjust imposition that is against the current regime of the earth.

“Without considering who is taken into the camp of the oppressors, it is clear to us that whenever a man acquires privileges that are not already included in the provisions of the common and oppressed man, such a man is no longer one of the true oppressed on the earth. Indeed, his new interest will be opposed to the interest of the whole of mankind. Such a man is incapable of representing the interests of the oppressed through any regime.

“Some have elected to separate from the camp of the oppressed not only those who were born into the camp of the oppressors, but also those who are only temporarily enjoying the privileges of the oppressors. Is this an attempt to weaken the oppressed by depriving them of their most enlightened, bravest and strongest brothers? Indeed, the oppressed may be incapable of representing their interests if they are bought in the instant that they are privileged with anything, including knowledge. Perhaps those who have knowledge of the earth are already bought, by being in the schools that are the property of the oppressors and the bought? Not so, because the Order is not bought, yet the Order sleeps still in the hall of knowledge of history’s true path.

“The oppressed cannot be separated from the true nature of mankind. The oppressed are always identified in our minds with the idea of the whole of mankind. Whatever our intent may be, are we capable of turning a truth into a falsehood? Perhaps an army has had the sorrow of seeing its best troops flee and desert the battle. Does it then follow that the army must still depend upon those who flee to defend it? All privilege, kept by the oppressors, is opposed to the rights of man. We know that all the privileged, without us having to distinguish among them, are together a camp that is different from and against the interests of the oppressed who are the whole of mankind. This truth should not contain anything that will cause alarm among the Mont Order. On the contrary, it serves the interest of the whole of mankind, by forcing upon everyone the need to immediately suppress all the acts that allow the oppressors to buy the hearts of the oppressed through offering privileges, because those acts divide the oppressed and would appear to condemn the oppressed to placing their destiny in the hands of their enemy. That observation must not be separated by us from what must necessarily follow, namely that our attack on the corruption of the hearts of the oppressed is not an attack on the few enjoyments that are available to the oppressed. Those enjoyments are in fact the right of the whole of mankind, and one cannot be bought by an offer of what rightfully belongs already to him. It is the one violation to deprive mankind of the equipment that is due to be inherited by mankind. The Order does not, then, seek the destruction of charity but the ultimate form of charity to the oppressed, the provision to the oppressed of what is due to them. If our ideas are rebutted by those who say extending rights and privileges to the whole of mankind prevents certain provisions from being made, we respond that every provision to mankind should be the responsibility of mankind, and not of some privileged camp. If one does not wish find a more popular means of provision for mankind, then he must be a stranger to all thinking and all justice.

“Study the interventions of the Order that are clear throughout the trail of history, and one will be assured of the authenticity of what has been declared. The Order’s experience shows that a terrible lies in the belief that a regime of privilege and disequilibrium befits mankind now or ever. This document has already shown how the necessity of the privilege and rank of the oppressor for life on the earth is little more than an illusion. Already we have shown that, without the rank of the oppressor, everything that is arduous in making provisions for mankind is done by the oppressed. Indeed, we know that without the rank of the oppressor, the equipment would be greater. Indeed, we know that rank should be offered only to those who carry sufficient merit. Further, if the oppressors should possess every kind of equipment and every kind of power, then such a state of things is instantly a detestable part of the one violation against mankind on the earth, and a betrayal of the future that has been planned by the Order.

“Because of what we have said, no one would dare to say the oppressed are not mankind, or are not the only ones necessary for it to be said that mankind exists on the earth. Indeed, the oppressed stand with us like a powerful arm enchained and denied by the oppressors. If the oppressors were gone, then mankind would be diminished to something less. No, in fact, mankind would be glorified

to something greater when the oppressors were gone. If this is so, then what are the oppressed? They are the whole, but the whole is in shackles and is burdened by those who hold undeserved privileges. Without the oppressors, what would the oppressed be? Again, they would be the whole of mankind, but then mankind would have freedom and prosperity. Things cannot be sustained without the oppressed, and all things will be made much better if the oppressors are gone and their earthly regime abolished. Our work is still incomplete even when it is shown that the oppressors, incapable of offering anything unto mankind that the oppressed are incapable of having in their own power, can only burden mankind and endanger our advancements. Our work must continue. It must also be shown that the oppressors are not communal, that they are not part of the community of mankind even as they lord over this community! The oppressors are a great burden on mankind, and they cannot be said to be part of the community of man in any way.

“It is not possible to find a useful part that the oppressors have had in the community of mankind. We know that many of the oppressors, perhaps of all of them, are incapable of understanding the hardships of mankind. Weakness, ineffectiveness, incurable lack of devotion to mankind, and a preponderance of distractions intervene to make the oppressors incapable of having any part in the hardships of mankind that make their own equipment possible. Throughout history, the guarantee of privilege and the position of the oppressor are inseparable from the position of rule, and this relationship is truest in those states that have conquered other peoples to make them as servants. It is even agreed between the Order and the oppressors that the health of the state and the health of mankind are better guaranteed when such aspects of the one violation are decreased to their bare minimum. The poorest regime, we agree, will be a state in which there are not only isolated people, but a significant camp of people who consider it to be glorious if they have no purpose in easing the hardships of mankind, and are able to eat of the fruit of the oppressed without having helped in any way to sow the seeds of the fruit to make it possible. Any such group of the privileged is the group of the oppressors, and is not part of mankind.

“The oppressors are foreign to mankind, because of the might of the equipment they wield. What is mankind? That is the community of man, which has approved its own rights, but has not remembered its interests being represented by the Order in the pages of the past.

“Do you not see that the oppressed and their regime have the privileges, the special rights, and even rights that are not the rights of the whole of mankind? They have departed, in this way, from the community of mankind that is represented by the word of the oppressed. The typical rights that are claimed by the oppressors already make them something segregated from the rest of the community of mankind on the earth. Surely, the way of the oppressors is that of the community within the community, the special group isolated within and hostile to the greater community that we have called the community of man.

“Because of their power over the false vessels called the nations, the oppressors are also set apart from mankind. The oppressors exist in the vessels of their own nations, and these vessels have no responsibility for the provisioning of mankind of mankind. The body of the oppressors and their nations sit apart from mankind, and when they assemble and are seating among the nations of the oppressed in matters of the rule, it is evident that the interests guarded by the nations of the oppressors are distinct and separate from the rest of mankind. Indeed, the interests of the oppressors do not coincide with the interests of mankind in principle, since their interests do not come from mankind, and are not calculated with the goal of pleasing mankind. The interests of the oppressors are not in defending the provisioning of mankind of mankind, but in defending the oppressors and their equipment.

“The oppressed can therefore count in their very camp everything that belongs to mankind, and everything that is not among the oppressed cannot be regarded as being part of mankind. What are the oppressed? Everything! They are the whole of mankind!

“If we were to remove from our works of history the years of the worst powers and personages who have conquered and pillaged the vales of the oppressed, then you would still surely believe that you were reading the history of a clique of selfish oligarchs. It is the oligarchic group of oppressors among the nations which has ruled the earth and not some particular terrible power or personage. It is the oligarchic group which gives power and withdraws it, which buys the hearts of men and extorts the wealth of mankind. And who are the oligarchs, if not the personages in command of that immense oppressive camp which dominates the whole earth and, which, through its participants, tends to

everything and professes to exercise responsibility for the provisioning of mankind of the whole of mankind? Thus the oppressed have perhaps become accustomed to divide their complaints into those that target merely the oligarchs and those that target the whole vessels of the oppressive nations. The oppressed have typically considered the oligarchic and openly abusive powers as being so surely manipulated, at the heart of an aggressive and dominant coalition of oppressive powers, that the oppressors have never thought to blame the oligarchic and conquering powers for the misrule that has been done in their names.

“Let it be concluded that the oppressed have not had sufficient vessels to represent them up to the present, and so any capacity to have their interests represented by powers on the earth is surely absent in the present regime.”

The Order sets out to argue that the oppressed are truly oppressed. The power of the rich camp over the poor camp of the earth, in the affairs of men and nations, is a result of successions of conquest, monarchy and unjustified possession over the earth and the rights of man. The rich camp of the earth, which we call the camp of the oppressors, possesses a better place merely because it embarked on campaigns of conquest and theft in the past in order to establish itself. The oppressors continue to maintain their place by destructive means, including using the sword if they feel pressured. The oppressors openly preach that their place in the world is expressive of their better heritage and intellect, but they neglect to confess that everything in their possession is what they have stolen and will continue to steal from the oppressed people. The oppressors should expect all due resistance to their unjust power and preponderance of equipment, with the war of the oppressed to conquer by their inheritance with parallel tenacity and destructive potential to anything exercised by the oppressors. The oppressed must cease to accept their place of subjugation. They must destroy the whole regime on the earth that has empowered the oppressors above them, and may their actions liberate them and give all the equipment to them.

The document calling to the oppressed does continue with a conclusion where it is said, “The oppressed have demanded merely that they be recognised as part of mankind. It is not required that the Order sits to judge the demands of the oppressed on the basis of the writings of a few writers in isolation, who were perhaps inculcated by our teachings on the rights of man. The oppressed are still very regressive in this aspect of the nature, because they have not been present in the halls of knowledge with us, and also because they are still not initiated in matters of the harvesting of public persuasion. The real demands of the oppressed for recognition as part of mankind are unable to be understood by most of those who will consider the oppressed, unless the oppressed have their interests represented by the Order, whose noble participants will enlighten everyone with their advice and guidance to show where the aspiration of the oppressed do lie. What do the true demands of the oppressed entail, when they are represented in the Order’s hall of knowledge and discussion where truth is valued? Merely that the oppressed seek to have some level of recognition as part of mankind, and the oppressors are by nature unable to offer this recognition. The oppressed want to have true representation through the Order, whenever we have learned their will in the hall of knowledge and discussion. This means that the oppressed seek representation by mixing their own interests with the guidance of the Order, because they know the Order is capable of being an interpreter of the desires of the oppressed and a guarantor of security for the oppressed. How else could the oppressed find representation except through the Order, if the halls of power are occupied by those who decry the oppressed and act against their interests! The oppressed, by being present in the halls of power, would only give permission to the kind of oppression that they are already the victim of. They do not want to validate the practices and barriers kept by the oppressors, but to find the ideal representatives who are not bought.

“It is quite established through the work of Mont that the oppressed cannot find representation through false vessels like nations and through the other vessels of earthly power, if they are suppressed through those vessels and not treated equally to the other powers. The oppressed have demanded that their interests be equally represented among the nations and in the halls of power over mankind, but this enfranchisement of the downtrodden masses of mankind would be nothing more than an illusion if each persuasion is held in equal regard. The oppressed have therefore demanded that their wills be expressed through nations, because they still believe in such false vessels. Even the arguments of the false vessels that are the nations of the oppressed have created great alarm in the halls of power over the earth. This is because, as the earth’s regime of corruption presently exists, it

may seem that perhaps only by ruling their vessels could the oppressed be able to achieve small changes favouring their recognition as part of mankind and the removal of some of the oppression. The humble goal of the oppressed seems to be little more than the attainment of recognition equal to that of the oppressors, the recognition that they too are communal. The oppressed have demanded far too little! Let us say that, before their recognition in the halls of power among nations is complete, they are still left to hope that they may leave their place of powerlessness as the downtrodden, and seek recognition as part of mankind?"

The Guides have said that all the equipment and all the things on the earth are the property inherited by the oppressed! The oppressed people of the world account for the majority of the dwellings of mankind, a vast and towering number of subjugated and conquered people. This ratio of the oppressed to the oppressors is the same as the ratio that has already led to rage against regimes, and such rage has already prompted past constitutional changes to occur inside the vessels of the nations, but the Order still awaits the transformation and recreation that will sweep away the whole earth's regime of disequilibrium. The trail of history requires teaches us that the world is shrinking, that mankind's community is coming closer and there will be an insurrection over the whole world as the community of man discovers its own nature. When the insurrection's days have arrived, the oppressed will be required to sharpen their blades and light fires in every alley and every valley of the world. The regime that is the rule of the rule of the oppressed must inevitably come to dominate the earth, and that will be end of the shrinking of civilisation and the closure of frontiers that have been witnessed throughout the course of history. Where does everything called advanced originate? It originates with the Order, and the guidance that has been issued to prepare mankind for the transformation and recreation of the earth. The oppressed must alleviate their condition through the destruction of the rich powers, and the Order's noble to place the equipment back in the hand of man to liberate him. The Order is assigned by God to end the hoarding of wealth and equipment in the gardens and palaces of the few. The equipment must go to the many, and that is the aim of the Order's noble theft.

8. Hypocrisy of the Rule

Organisations of Disequilibrium

Those institutions and false vessels that are supported from the halls of power can only hope to be among the bought, and cannot support resistance to oppression. They are hypocrites, who contradict their own promises to alleviate the poverty and create equilibrium among nations. This is because they are the organisations of the oppressors and they do not support equilibrium. If you read the work that the Order has left you, you will see that such institutions and false vessels of mankind only work to sustain disequilibrium and concentrate the power and privilege in the hands of a small few oppressors, in accord with the will of their malicious oppressive supporters. Plans among the nations that talk about giving security and equal provisions to each nation are merely deliberate deceptions by the equipped camp of the oppressors. The fevered belief that the gardens and beasts of the earth are greater than mankind is not a convenient true belief that justified the privileged few dictating how mankind will prosper. If that was so, then they could justify any level of poverty and force that poverty on mankind to support gardens and beasts of the earth. We must be aware that the oppressors are liars, they have always been liars, and they will continue to lie for the purpose of their own esteem. Nothing the privileged few want is good for mankind, everything they want is bad for mankind.

Many parties in the camp of the oppressors, which profess to solve man's problems and lift him from disequilibrium, are the organisations of the oppressors. They are guilty of deception against the oppressed nations and people, because they maintain the disequilibrium and they have written the rules for mankind that have kept him in sorrow and kept the earth guilty, when they would have done better to direct mankind towards inheritance, equilibrium and the Order. The best example of this disequilibrium happens in the management of the proposed shared security of the nations. The vessels of the nations that occasionally have correctly represented the interests of the oppressed have expressed the need to improve the hall of knowledge and discussion of the nations, so they have

denounced the nations that have bullied mankind and sought to have hegemony over mankind. Some of the resistant personages, with the blessing of Mont, have denounced the hall of knowledge and discussion of the security of nations as hypocritical, an instrument of insecurity and disequilibrium. Always, they have refuted the councils and the halls of the powerful for being begotten in atrocious wars and basing their legitimacy on the right of conquest. They have said, "You have promised liberation for the oppressed, but you are subservient to the interests of all those personages and powers that have been conquerors and enslavers of mankind." Indeed, the personages of resistance have refuted those who dominate the halls of power, noting that the halls of power would destruction without the powerful, so by their own nature they are incapable of helping the oppressed people who are the whole of mankind. The very nature of the organisations with better equipment and conquests is that they cannot be beneficial to the oppressed people of the earth, because these organisations can at best only be led by naive and infantile drives toward charity that may have captured the minds of the bought. There remains no commitment to the very real and serious needs of the oppressed, who seek to climb out from the abyss of their suffering and ascend, having the advancements of equipment and equilibrium that history and the Order have surely promised to them. Ignorant of the struggle of the oppressors and oppressed, the powerful organisations that rally the forces of conquest, together in the same camp with the bought organisations that are hypocritical, and so the coalitions that are left to rule over the nations will be indifferent and unable to alleviate suffering.

The tables of power that have brought the oppressive and the oppressed nations to speak together, which both groups of false vessels will claim to be improving the fortunes of mankind, in fact worsen the disequilibrium of the nations and push the poor into suffering. All those who sit at the tables of false power between the nations are hypocrites. This surely cannot be denied, because we hear the falsehoods repeated by them, saying, "If we wish the state of things of the oppressed to be improved, then the solution is surely found in spreading the regime of disequilibrium and exploitation." The richer and more equipped states on the earth have operated dishonestly in this way, by misguiding the others away from the path that they knew to lead up a mountain to the better life.

For the personages who claim to lead the vessels of the oppressed to fortune, the Guides have warned them, "The rich and oppressive lands are only full of hypocrites. Their very states did not find their own power and equipment by following the path that they now direct you towards. Why should you be forced by your own oppressors to find the way out of oppression? The conquering states defraud and disempower the states of the oppressed, and their advice. What they have offered to you is not the right guidance." The guidance is true, and you will know that it is true when you consider the manner of abuses throughout history that the rich powers of the world have evidently perpetrated against the vales of the poor. Indeed, the palaces of the oppressors are still reaping the benefits of their past abuses on this day, and we can expect that their fraudulent relations and their belief in the righteousness of conquest will continue to reduce the equipment and provisioning of mankind of the whole of man. The practice of slavery has taken men from their homes like beasts, and has brought them to the states of the conquerors for the cannibalistic reason of monstrous earthly greed. The states of the oppressors have bragged about their flourishing, even though their flourishing is still the work of such oppressive acts as enslavement and other things that are as morally absent as cannibalism. The sword that has been used by the conquering states, used to conduct oppressive wars of plunder in the lesser vessels of the nations and the vales of the oppressed, is the result of the earthly advantage that the oppressors have claimed by creating sinful encumbrances against mankind to spite the ladder history that was given to them by Mont. It should be said that the throne from which the oppressors are claiming their rule over the earth was built from the bones of the many people who have oppressed. And yet, despite their rule's immoral source, it is upon this same throne of oppression that they lie to us and call themselves beacons of liberty. The very existence of the states and vessels of the oppressors is the one violation against the rights of man. It is impossible to imagine a world of justice and equilibrium with the oppressors, their regimes and the institutions of power through conquest still remaining without being toppled on the earth. No, justice is not complete on the earth unless all breath has been purged from the halls of hypocritical power.

The Guides have instructed, "All the existing halls and tables of the powerful among the false vessels of the nations are built to empower those who already had the power through what they will call the right of conquest. Their power and efficacy will remain dependent on the wills and equipment of the most powerful and destructive personages among them. The conquerors are always interested in

engineering a form of rule that will seek mainly to keep the powerful in their position of power. Because of this, all decisions taken in the halls of hypocritical power will side with the hypocrites and the powerful personages who oversaw the making of the halls. Even the best organisations that may promise to devote their work to the shared interest of the whole community of man, if they come from the already existing halls of power that were made by conquest, will at best be bought and they will only take action to safeguard the interests of those who could already enforce their interests by the sword. In the halls of hypocritical power, you will see how only the sword can have any sway over those in residence.”

The organisations and parties of the bought are always directed by the will of their wealthier and more arrogant personages within them, who are the sponsors of everything they do. The inclusion of conquering powers at the tables of the bought nations will ensure the dictatorship of the mighty, an arrangement by which those who hold the better equipment will never see their authority over the nations decay. These oppressive organisations and parties will never consider a serious solution to the earth’s one violation that causes all the disequilibrium and injustice. The coalitions and organisations that give seats to the nations are ruled in spirit by the very regimes that must be dismantled and purged from the earth to achieve equilibrium. This should be sufficient evidence that they have no interest in the creation of equilibrium in the world, so they are dependent on everything unequal and imbalanced so that they can keep their equipment. The palaces of the oppressors are the visible bastions for disequilibrium at the head of the guilt earth. The very existence of such powers testifies that there has been a regime of conquest and plunder across the whole earth to give them their equipment, and the equipment is used in further oppression. One cannot expect anything from the oppressors and their regime of disequilibrium, except that they will try to remain as an encumbrance for mankind. Indeed, the states of the oppressors will be an encumbrance to history and the intervention of the Order for as long as they still exist. This is why such regimes must be confronted and broken everywhere, so the oppressed must learn to resist them. The oppressors must be ambushed from every vale and every street of the world, until their power over mankind is no more.

North is the Oppressor

Look to the top of the world that is the north, and look to the bottom that is the south. You will see how those in the north are haughty, and believe they have a right to the whole earth, while those in the south are humble, and they wish merely to be part of mankind. Although they have asked only to be seen as part of mankind, the humble oppressed people of the south are rejected and plunged into nothingness by the conquering powers in the north.

We have already discussed, in our work, the unjust scattering of the equipment of mankind and the exploitation of the nations. However, such things are merely to do with some particular earthly matters, so they do not properly provide us with the understanding of the whole constellation of things that we need in order to have useful guidance to make our actions work for provisioning of mankind. If you really aim to consult the facts that are needed for an effective understanding of the whole earthly community of man, then you must first accept that the one violation against mankind has significance beyond merely being a matter of earthly possessions, and is in fact extended to be a whole understanding of how the equipment is made and supplied to the nations. To complete our understanding of earthly relations, we must also see a truth that has a deeply physical basis, the truth of the world as it is given to us on our maps. This truth influences our lives, and it has significant implications that are simply ignored because the constellation of the oppressors and their equipment is too vast, presenting such tremendous distances between the place of the beginning and the place of the end of exploitation that the exploitation itself can barely be seen or believed by those to whom it is presented. Indeed, the physical remoteness between the oppressors and the oppressed on the earth is so large that all communicative life can take place completely oblivious to the whole constellation of things of the relations of mankind. The bought who will always reside with the oppressors in their palatial states can spout only local stories about the triumph of equilibrium, while the very equilibrium that they speak of and repeatedly propose is hostile to the larger equilibrium of mankind. The equilibrium among the oppressors is not equilibrium for the whole of mankind. The palatial vessels of the oppressors remain oppressive by nature, for as long as they exist, and that shall always remain true, no matter what false set of ideas is promulgated by the oppressors. Do not listen for the

arguments for equilibrium that will come from the bought, because such arguments are merely contrived. Indeed, their arguments have only been made to persuade the swords to be abandoned from the hands of the oppressed, and give excuses for the savagery of conquest by the stronger powers by spreading false doctrines of the salvation of the individual. Deplore those who say they can preserve the interests of the one over the many, and those who say that the many are not able to be saved but the one can still be saved by a certain doctrine. Mankind will either strive forward by having faith in the Order, or everything will instead find disequilibrium and be forever oppressed and encumbered.

By understanding the beginning and the later conquest and corruption of the world by Europe, which started in Rome, we find that Europe and later the entirety of the conquered world of the world's north at its wide earthly heights seems to have represented the coalition of the oppressors over the world. And what are the oppressors, if not simply an encumbrance and an enemy of the oppressed people who stand before us as the whole of mankind? It is important to remember that the constellation of oppression, made to keep the world obedient and exploited, was made through the practices of slavery, plunder, violent conquests and promulgated doctrines of racial appeal. All the things that are kept by the oppressive states of the north are still simply stolen by the vales of the oppressed people who dwell in the south. Had there not been a great pillaging that happened in the beginning, how then could the stronger states have appeared to start as the stronger states? At the expense of the peoples who live on the hot places of the south, who are becoming a great majority of mankind, the oppressors keep themselves enriched only by continuing to deceive and plunder the nations. What has been kept by the Order is the truth of all things that have happened and all things that are still to come. We have crafted the past, and the future is the empty canvas made for us. What has been told is true, because it is seen through consultation with the whole record of the constellation of oppression, and we offer already the supreme story and the knowledge of the one violation is we are told in the supreme priority that is where all our guidance originates. We live with the one violation on the earth, even if it is seldom mentioned by the majority of the oppressors and the bought and they are kept ignorant of the terrible truth. Indeed, the oppressors and the bought are forever in a state of high spirits about their oppression, as they fail to see the atrocious nature of their own existence. The state of the things on the earth, as it has been observed by the Order, has no value and is not worth saving. We are not interested in the persuasions that are always being written to keep the oppressors and the bought living in ignorance of abhorrent nature and the crimes produced by their nature. We believe that the moral commands of the Order are the moral commands of history and cannot be argued. All precedents were made by us. We are not subject, to the misapprehensions of the privileged few, who will speak only deceptions to each other to conceal their guilt. Here the Order offers the supreme story of the suffering of mankind, as it has been shown on the map of the whole earth from north to south.

Maps have changed at the Order's bidding, and the pole of enmity between the oppressors and the oppressed may not always appear to be the same pole upon the map. It is not always east against oppressors, or south against north, as we may have called the pole of oppression and resistance in the past. Despite this, we will continue to describe the oppressors as the north here, because we know the states of the north have conquered and plundered the states of the south, and we do not seek to forgive the many crimes of the north. It is always easy for any of us who have access to the halls of knowledge to visit the evidence of the disparities of wealth and equipment on the earth, knowing the evidence supports the Order's doctrine, so it is not necessary to produce whole chapters of evidence for our benefit in the work.

The earthly struggle between the poles of north and south has given origin to many episodes of conquest, plunder and resistance against the oppressors. North and south, as we observe them through wars and disputes, are not simply directions that are shown to us on a compass rose. In fact, the division into north and south refers to a much more significant division of wealth and equipment on the earth that has endured since the beginning of Europe's move towards conquest and the exploitation of peoples inhabiting other continents. The north, when we describe a group of vessels of the nations as acting in unison, can be identified with a variety of racial, linguistic and cultural cues that indicate the existence of the north. Those who have called themselves white, western and a variety other labels are the people in the north, and they remain the historical oppressors and plunderers of the whole of mankind, who will produce not and have merely made all of their present equipment by stealing provisions of the earth's gardens from lesser powers and peoples. However, not

identifying themselves by such labels, are a variety of peoples who may appear to all outsiders as white, western or fitting the other descriptions, yet not be in the camp of the oppressors. There are also the humble adherents of the Order who, by their sincere opposition to the oppressors, cannot be accused of remaining in the camp of the oppressors like the wealthy, the prideful and the arrogant. Let us focus our attention on the West European powers, where the personages and groups who have advanced the camp of the oppressed surely originate, much as the first centre of the world's corruption was Rome. It is not the intention of the Order to incriminate groups and sects of mankind, against the spirit of mankind's unification, because that unification is surely reliant upon exposing the falsehood of the nations and the guilt of the earth. Essentially, although it is not necessary for us to gather together all the literature in the world that will affirm our views, the north has surely been responsible for such adventures as the conquest of weaker nations, the oppressive and brutal abduction of men as slaves and numerous other acts that always show a callous disregard for the sanctity of the rights of man. The north has been a camp of the world, and the north was surely where mankind was first corrupted into creating the false vessels called the nations as their justification for plunder and the conquest of the world. Since creating the false vessels of the nations, and a number of false doctrines that have bought many hearts among the oppressed, the north has succeeded in making the guilt of the earth complete, so now the whole earth stands guilty around us. Although in the beginning the oppressors had captured all of Europe, their regime of disequilibrium was not as big as it would become in the later centuries as we observed its expansive swelling through conquest. Presently, the regime of disequilibrium that keeps the whole of the south oppressed holds dominant over every matter of the life and equipment of mankind. Do not be fooled, as so many others have been fooled, into accepting the promises of the bought who say, "Most of the oppression has ended. Have you not seen the dismantlement of the empires, which was the end of the grasp that the north had over the south? Surely there is no reason to protest the halls of power now." Indeed, the end of empire and the withdrawal of much of the old oppression have not forced the oppression to diminish. On the contrary, they have only increased the distance across land and sea between oppressors and oppressed. It only led to a state of things of earthly separation between the individuals and races merely because they have less or more equipment, and this earthly separation seems to persist forever. The accomplishments of the various rebellions and revolutions all around the globe were to no avail, and the Order did not greet such events as successes for the oppressed, because such events were merely engineered by the bought and created an illusion of transformation away from injustice. Regrettably, all the former regimes enslaved by the conquerors have merely later become new kinds of enslaved regimes, which again crawl back to serve their old oppressors. Again and again, the constellation of oppression is reshaped so disequilibrium and tyranny will be set loose upon the majority of earth's people yet again. That is because the hearts of the bought are everywhere, and none of them can think of resistance that does not include false vessels such as the nations for the purpose of guidance.

We know the north, because it has been explained already. What of the earth's oppressed south, which was abandoned in the beginning with too little wealth and equipment? The oppressed south needs no explanation, except for the judgment of the Guides that the south is not the north and that its only encumbrance is the camp of oppressors based in the north. Such is all the guidance that is needed show you that the palatial states of the oppressed and the abandoned vales of the oppressed are both drawn on our canvas. Despite how certain southern regimes wish to represent themselves through the false vessel of a nation as unique and independent from the struggle of the regions of the oppressors and the oppressed, the primary name of the south is as a victim of the north. The Order will write that this is the truth, just as every other camp, vessel, individual, house or regime of any kind outside of the north is never anything greater than a victim of the oppression from the north and destined to take revenge for that oppression. Such is the primary name of the south, and the people of the south themselves believe they are primarily victims of oppression, although they are deceived by the separation that keeps them in a multiplicity of vessels called the nations. We need only to hear their statements identifying who the oppressed are and what their histories are, to have suitable evidence that they are the camp of the oppressed. That, indeed, is all we need to know about them for as long as we remain committed to the doctrine of the Order.

Now let us look at the state of things of the earth in current times, as the transformation nears and mankind is brought closer via several different corridors to the day when it must finally face the truth.

The selfish oppressors who come from the north do account only for a mere minuscule portion of the people on the earth, yet they retain vastly greater quantity of wealth than the common man, and the vessels of their nations are used for hoarding the greatest amount of the world's equipment and their armies also have the most weapons in the world! How can any genuine commitment to an egalitarian and just historical course for mankind involve the maintenance of such a massive disparity? Indeed, it is not believable that a benign ruler or any power with benign interests could ever think to dominate so much equipment without sharing it across the earth. And we are not mournful about the state of the earth and the regime of disequilibrium. It is merely that everything in the supreme story has revealed to the Order that the earthly disequilibrium is worsening under the leadership of the regimes of the bought and the oppressors. All the regimes that openly justified causing encumbrances to other races and weaker groups of people were sustained in a world that is surely less scandalous than this present world order! It is high time that the oppressed decide to listen to the Order, and realise that the old judges of the advancement of mankind's interests are the bought, so they should not be trusted. Their idea of advancement was only for them, to ease their guilt by letting them believe that the equipment of mankind has been provided equally on the earth. There is nothing in the plan that the bought have written for the world, except the justification of more unnecessary sufferings, encumbrances, deprivations, abuses, disenfranchisements and deaths. Surely it is only the ignorant that can possibly feel that they have been given any benefits in this unjust regime of the earth!

It is apparent that those of us who are in the Order, who are driven to kindness and who surely possess a credible agenda of liberation, refuse to accept the vast disparity of wealth and power between the oppressive north and the encumbered south. We vow to illuminate that disparity for all to see, and fight it until it the whole of mankind is able to prosper and nourish itself in a state of perfect equilibrium on the earth.

Against the False Vessels

The Guides have said, "Beware the false vessels, the names that are given to you and the homes that are given to you by the oppressors to buy your loyalty. Their promises are not true, and it is only in the interest of oppression that they have done all their deeds, no matter what they call these deeds. The nations of the world are nothing, and should not be offered respect. They divide us, and make disequilibrium, by treating one man differently than another, merely through the accident of where he was born. Surely whoever created the nations did not think anything good could be obtained in justice or equilibrium, or the promises that have been offered to mankind by the Order throughout the centuries."

All the vessels of the nations are exposed as illegitimate, dictated and imposed upon mankind by the work of the Guides. Why should one have loyalty to something he did not consent to? Is it good to alienate others and call them foreign, when it is known that this merely serves the interests of oppressors and leaves man in the cold and dark vales to suffer? No, the Guides have said that the nations are always false, and are the sign of mankind's erring.

In their work, the Guides have described to us two sides of the same kind of legitimacy that is offered in the false vessel of the nation. The first is a circular proclamation about the determination of the nation by the nation, and the second is a similarly circular proclamation about the determination of the nation by the people in the vessel of the nation. Both sides of this same deception have claimed to stand for the representation of mankind's interests through a legitimate authority, and that authority is derived from the approval of a group people for the formation of a regime and the apparent enforcement of that approval on all successive generations in the territory that is controlled by the regime. The two circular proclamations may have given different ideas about the means to accomplish what they called the nation, but they agreed that the nation entailed the same thing. As such, whether one says that the nation is determined by the nation or the nation is determined by the people within the vessel of the nation, both are merely two faces of the same doctrine that is used to divide mankind into vessels that can be handled in an oppressive manner. Rulers, unable to face the whole of mankind and compete to rule over them all, proclaim a part of mankind and claim that they are entitled to rule over this part. In truth, their arguments to do so are equally fabricated and circular as any bid by a man to rule the entire world. The only difference is a difficulty in obtaining consent when the man must be selected to represent the whole of mankind, when the delusions of nationhood continue to be

abundant. The founding doctrine of the regimes ruling the vessels called the nations was that they should recognise each other's existence, and avoid trampling on the asserted rights of other regimes.

The reason the Order considers the nations to be false vessels, and all their regimes illegitimate, is because the real vessels that are brought about through the free engagement of declared separate groups of men entails little other than the establishment of the servility of the bought and a regime that lets all the nations be exploited like livestock. Are the nations anything more than flocks of sheep, imposed by the labels of false shepherds, to refute the oneness of mankind and the destiny of man to be under the provisions of only one authority? Surely, just as the heart of man strives to communicate and know his fellows, the heart of man seeks communication with one certain thing. Yes, the heart of man demands a certain authority that is greater than the one or the many, and man knows in his heart that the one authority will offer mankind the one vessel to rest in, so that there will be no disequilibrium.

We should not respect the false vessels of the nations. They were equally encouraged by regimes that approved themselves, and the regimes that went so far as to seek approval from their captives! Let us realise that the idea of popular approval for authority and the idea of the rights of an authority to go on without being trampled by another authority are equally contrived. Where is their utility? There is no utility to be found in turning to one's prisoners to approve their own jail, by asking them, "Have you not considered the provisions that are given to you? Have you not considered the generosity of the guards? Where would you be without these walls? There are dangers on the earth!" What interest should mankind have in consenting to vessels that are like draughts in the game of those who desire only to manipulate a state of disequilibrium for their own benefits? There is no gain for mankind in consenting to be part of a nation, but there is every gain for mankind in consenting to be part of a united regime that has no parts and no discontents, because all things are available to all people under the power of that regime and all the walls are gone from the earth. If the Order's offering of guidance is an offering of certain truth, then we cannot trust that the example of any nation or coalition of nations, if they claim to be against the established regime of disequilibrium. How can they be against the disequilibrium, if they have approved the regime of disequilibrium by consenting to the vessels that were in the name of the regime? Were any of the nations concerned with opposing disequilibrium, exploitation and the unjust handling of man, then they would not so readily turn themselves into new draughts in the old game of the conquest and exploitation of nations. Even the most enlightened states have strived for dominance over other states in the world, and they are themselves now draughts in a game that would oppress the weak and underrepresented among men. Perhaps, if the most enlightened states had desired to abolish all the walls and see mankind be merged under the care of one regime, the nations could have been excused as transitory vessels to a stronger community of man, but instead they have always been corrupted and bought by the regime of disequilibrium.

The popular and vessel contained ideas for the creation of a regime have weakened, so other fallacious ideas have replaced them, but all these lies will be destined for the same grave when the Order has finished its work. The futility of the strongest efforts by the nations to improve their collective fortunes on the earth, together with the earlier exposure of even the best regimes in their collaboration with the disequilibrium, has made us witness how the very belief in a nation rests on a very weak premise. Namely, it rests on the premise that arbitrarily cutting mankind into flocks called nations, and forcing name and loyalty on the descendants of people who merely founded a vessel, will give origin to equilibrium and peace on the earth. Persuading the descendants of the people who were originally coerced to accept a regime that conquered them is not an exercise in consent, but an exercise in oppression. There is no equitable or just order to be found in such foolishness. The very idea of a regime that rules a select group rather than the whole world was false from the outset. Even offering the throne of the whole world to any one man would be preferable to the existence of a king or elected representative for a specific vale of the world, because the false vessel of the nation is the most destructive source of disequilibrium in the life of man.

Oppression through Hoarding

In matters of equipment, the Order has encountered the most devastating form of disequilibrium among mankind. Indeed, one of the most consequential manifestations of disequilibrium between the

vessels of the nations is in the unavailability of the provisions that would be able to make the oppressed have any means of gaining prosperity and resisting the encumbrances placed on them by the oppressors. Any provision that will allow man to truly empower himself and become more provisionally successful and resistant to domination is part of the equipment.

The equipment includes all the things that will make and service the instruments that might pave the way for mankind's advancements, as well as those instruments themselves. Indeed, the workshops of the nations and all that will arise from them are called the equipment, because they are a source of empowerment and defence for mankind. The oppressors survive through an occupation of the workshops of the nations, and they keep all of the good equipment that is made there, so that they can claim their sincerity is sustaining their regime and the soulless metal of equipment is not involved in their success. That is an illusion. The oppressors succeed through one provision alone, and that is the provision of equipment to their camp, which keeps them holding unjustified levels of authority over the affairs of mankind.

Although lower in importance, all things that will burn are also key sources of equipment for mankind. In the events of many wars, the things of the earth that can be burned are useful, and those who will conquer are often the ones who can master the greatest amount of fuel. The oppressors also take this because it feeds their workshops, and they require supreme access to the fuel because it makes their instruments work. The oppressive states will pursue this policy in any lesser states, consuming the fuel of the earth to feed their better equipment. By doing this, they surely deny people any right to have their own harvest.

The swords are also hoarded by the oppressors! It is the intention of camp of the oppressors and their states to maintain a special right to wield arms in the world. Many fallacious arguments will be given by them. However, knowing the limited life of oppression, the Order has forecast that that the equipment has its own destiny and will not remain in the hands of the oppressors. All the equipment, no matter how constellational and better to the abilities of the common man, shall be eventually circulated to the whole of mankind. That is because the hoarders are also greedy, and this curses them to surrender their own equipment eventually, allowing the oppressed to take it, but not before the oppressors have found new equipment to replace their old equipment and repeat the rhythm. It is the curse of mankind that the disequilibrium will continue until it is finally overthrown by us, so it cannot resolve itself even if we know that a specific kind of equipment will not always be in the hands of the oppressors to sustain their power.

The bought institutions and powers, posing as though they are supporting peace and promoting the advancement of man, are actually maintaining the regime of disequilibrium that is the source of all oppression. For example, all bodies that are created to stop thefts are really made not to defend the property of the common man, but to defend the property of those who claim that they have inherited their possessions by having better blood. The rules against the rights of states are not in place to prevent the spread of weapons, but to prevent the spread of any equipment that might be capable of empowering vessels of the lesser nations. It is the desire of the regime of disequilibrium the downtrodden will remain downtrodden. Without the great preponderance of downtrodden people in the world, there can be no slaves for the oppressors. Power cannot exist in such a state of things, so the powerful will surely oppose it. To prevent attacks on the unjust excesses of the powerful is one of the goals of any hall of knowledge and discussion of nations, like any privileged and dominant confederation.

If an oppressed state is being brutalised and threatened, then it is because the powerful are afraid of its growing equipment. They are surely afraid that the oppressed state may possibly capture some aspects of the strength that is normally enjoyed only by the oppressors. The maintenance of their power is the supreme priority of the powerful. The refutation of the oppressed state can be nothing more than the desperate polemic of the powerful to maintain a brutal monopoly.

What of the new kinds of equipment? Are there gifts yet to come, perhaps untapped things that even the oppressors are still too afraid to study? Methods surely exist that allow for tapping into unknown levels of power through the equipment of man. Despite this, the parties of the oppressors will prefer to exhaust the utility of all their current equipment, before they begin to access the gifts of the earth that are truly a source of even greater equipment. Their hesitance to pioneer new things is a consequence of the regime of disequilibrium, because it is surely justified by the same reasoning that leads to the supreme priority of endlessly defrauding and exploiting mankind. The oppressors will try

to maintain a monopoly on all valuable equipment, despite the equipment's rightful availability for mankind on the earth. Because of this, we must be warned that the tyrants will deliberately obstruct the path of advancement that is loved by Mont, and they will try to barricade the march of the future that ought to be full of equilibrium and the wisdom of the Order.

If a new kind of equipment, with significant potential, is discovered, then many fallacious appeals will be made against this kind of equipment being distributed equally to mankind. The regime of disequilibrium will try to maintain the workshops exclusively in palatial states of the oppressors, and keep those workshops from being in the vales of the oppressed. But, we pray, the ministrations of the Order in the history of the earth will ensure that the oppressors fail.

It is futile to deny the right of the downtrodden to have the best equipment and use it to liberate their vales from the encumbrance of the oppressors. They require the equipment, and all the other prizes of mankind, to improve their lives and their security, in spite of all the risks and limits that could ever be speculated. The Order has seen that, eventually, the oppressed masses will always triumph on the earth. What can the oppressors expect when they awaken to the future? Let us foretell that they will awaken to burn in their own furnaces. That is what will come to pass when their equipment goes from their hands, and is placed instead in the hands of the oppressed! The spread of the equipment, even if it is dangerous to the security of the whole of mankind, is mankind's own risk to take. Let the most desperate of the men of the world be entitled to obtain that equipment, the gift and key to the outcome of history that will entitle mankind to a worthy future. Place in the hands of the oppressed, without hesitation, the best of the equipment to liberate them.

The Hoarding of Knowledge

The unjust division of equipment, which is the one violation, has allowed the camp of the oppressors be a place of the hoarding of knowledge. Theirs has been the monopoly of all things sophisticated, informed and educated. It is they, the oppressors, who decide who is able and who is not, who is to wield the power and who is to be disenfranchised and thrown into darkness.

Their monopoly on trained and equipped advancements offers a number of truly undeserved rights and privileges to be granted to the oppressors, and such privileges allow the powerful to oppress the weak.

First, there is the right to prevent others from emulating the pattern of advancement that has already come true in the palatial states of the oppressors. Let us consider the role of the restrictions on various kinds of advancement in the state of learning and craftsmanship for an oppressed state. That is able to undermine the potential of the vales of the oppressed to gain any improvements in equipment. It keeps them weak, unable to resist dictates from the better equipped palatial states that hold sway over the false vessels of the nations.

Second, there is a right to the educated, which says they can dictate the appropriate and secure use of certain equipment and provisions, even though we know that all the power and authority in the world revolves around those who hold control over such equipment and provisions. Here we may consider the instruments of the workshops and the swords that give power to states, as well as the fuels that are harvested to feed the furnaces of the workshops. Such things are counted among the equipment of the earth and mankind, yet they are only kept under the control of parties and tables that will serve the interests of the bought and the oppressors.

Third, there is the right to retain uncertain and formative equipment, with the purpose of achieving monopoly if they should be able to say that the uncertain equipment is safe only for use by those who are already sufficiently trained and equipped. Large parties of the oppressors will move establish their ownership over the equipment, including ownership over animals and men, if that is necessary for them to keep their privilege.

Fourth, there is the privilege of longer life due to greater equipment and knowledge, which allow the communal body's weaknesses to be conquered and overcome. If all men are mortal, why should people some be allowed to flee from the envelope of death while the others are neglected and forced to endure unnecessary death? Why should some people have their unhealthy lifestyles nursed, while others must see their children perish because of the neglect of the oppressors?

Fifth, there is the privilege of a preponderance of food in the palatial states of the oppressors. This is overabundance of nourishment is due to monopolies on certain knowledge about the earth and a

certain overabundance of equipment in the palatial states of the oppressors. The people in the camp of the oppressors call themselves fortunate for their benefits, although their very advantages were always in the beginning stolen from mankind. Consider that there is an abundance of equipment and knowledge in the palatial states, and these things allow for more bountiful harvests and fuller tables.

Each of these five conditions is supportive of the bought among the oppressed having a servile relationship with the oppressors. It leads to a dependence of the oppressed on their oppressors, who are regarded as better. That is because each of the five conditions presents a kind of fraud that the camp of the oppressors will force upon the camp of the oppressed, namely the denial of equipment and knowledge to the oppressed. There are, of course, other conditions that the Guides have devoted greater time to understanding, but they are not the subject of this part of the work. The five that we have discussed are only the most obvious ones that relate directly to matters of craftsmanship and equipment.

Craftsmanship and equipment through knowledge does not necessarily represent a field of enlightenment and truth, which will give out benefits to all. The expert and the artisan do not necessarily use their expertise honestly, and the student of the earth is not devoid of vested, selfish interests that will have no compassion towards the plight of mankind. Craftsmanship and equipment represent the most carefully safeguarded and controlled matter in the business of the oppressors. It is the matter that leads to the preservation of unjust monopolies, unjust distributions of wealth and equipment on the earth, and the perpetuation of unearned rights and privileges to sustain the constellation of oppression. This matter maintains the celebrations of the privileged few, despite the throes of the downtrodden many.

Unjust Punishment of the Weak

If the oppressed people of the world have no natural interest in the sword, and those who rule the earth know this, then what could be their real motive for implementing punishments and claiming that they have a moral right to wage wars of conquest against oppressed states?

The oppressed states suffer under punishments by oppressive states, and the punishments aim to cripple the aim of the oppressed states to reach for the sword. But, in the absence of any credible evidence to support the desire of the oppressed states to take up the sword against the oppressive states, what is the real agenda for a mighty state aggressively pressuring and trying to sabotage an oppressed state's surely peaceful aspirations in matters of equipment and knowledge? If you should consult the Guides of the Order with the aim to understand the supreme violation of world disequilibrium and the poverty in the encumbered south, the answer will rely on the existing and already valued theories among the common man. Such theories have claimed already that the more powerful and equipped states wilfully give origin to the deficit of equipment in the encumbered south, with the arrogant aim to safeguard the oppressive camp's own eminence in the world's centres of power, wealth, equipment and culture.

In the formative stages of the Order's theory, witnesses to the servility of the bought were able to help the predecessors of the Guides, when they sought to explain how most of the world's states were seemingly incapable of improving their trade with other states in such a way that it would be worth participating in any trade at all. They said, "The oppressed states appear to be unable to gain anything from participation in any matters that relate to equipment, while the oppressive states are able to gain everything without much effort being invested by them." The predecessors of the Guides, speculating on the poverty in the very vales in which they lived, concluded that a great division of the equipped and the unequipped existed and was sustained by the ministrations of a minority of states. The Order has named this small group of states as belonging wholly in the camp of oppressors, because those states have preserved a luxurious life in contrast with the vast majority of the world's states that lie conquered and pillaged in the south. The camp of the oppressors has deprived its oppressed victims in the encumbered south of any equipment and knowledge that may have improved their unequipped position in the world, simply because these states in the camp of the oppressors desire the oppressed states to be dependent on leadership in the north. That relationship makes the encumbered states subservient to all the unjust dictates of power that are written in the richer states. We can see a stark example of this relationship when the cynical agenda of combating poverty through the ministrations of richer states merely culminates in the establishment of brutal states of things of equipment. It has

been observed to happen in the simples of domains, such as the yielding of crops. By being forever reliant on the equipment and knowledge of stronger states, oppressed states have no way of improving their lot and they are instead endlessly defrauded and manipulated by oppressive interests.

The Guides, who have offered leadership in the sciences and have been pioneers of the supreme story that is offered to mankind by the Order, improved the account of servility of the bought by providing new theories that give astonishing details about the constellation of oppression. Indeed, the Guides have asserted that in the time of transformation, the wealth ratio between the palatial states and the vales of the oppressed can be expected to gape greatly, despite the repeatedly trumpeted claims of the bought who have said, "The regime is improving the lot of the whole of mankind." Because the state of oppression is far worse on the earth than the bought could ever dare to consider, this horrible gap between the rich and poor can only hope to be shrouded by other forms of disequilibrium that may panic the individual but will thus merely distract the attention of mankind away from the greater division of wealth and equipment that has divided mankind into vessels of rich and poor.

The Guide has warned, "Many means exist to keep the rich getting eternally richer and the poor getting eternally poorer. It is not too unreasonable to speculate, then, that all the punishments led by the rich vessels of the nations and enforced through wars are an effort to derail specific vessels of the nations from advancing on the path that is surely already the destiny of mankind." This interpretation does not preach that the rich states will seek the derailment of the advancement in all states, but it does mean the many tensions of power, the sword and the cloth of culture that are claimed to be the source of war are little more than fabrications used to obscure the truth of an eternal clash between the equipped and the unequipped among men. Indeed, all poor regimes are effectively under some kind of punishment by richer regimes, and this has always been the case throughout history because it is a fact of oppression. The apparent tensions that keep the sword ready in both camps in any war are secondary to the punishments themselves, and are actually being caused by the punishments, which amount to no less than undeclared wars by the camp of the oppressive states against the camp of the oppressed states. The punishment of the oppressed state always simply has to do with the oppressed state's possibility of acquiring a multiplicity of equipped benefits by getting the best teachings and the best minds allied with the oppressed people of the world rather than the oppressors.

The equipped benefits that are available to the oppressors and denied to the oppressed have been described by the Guides, who have said only that such benefits are, "Like the benefits that will be seen in the camp of the oppressors." The camp of the oppressors prefers to dictate how the oppressed states will find the equipment, rather than offering them the chance to make their own path to have their equipment by following the Order's guidance.

Scholars have mocked the insistence on the dictates of the oppressors who have attempted to manage the advancements in poorer states. They have already said, "What the richer and more oppressive states have done is merely to divert the path that they themselves had followed, so that the others will surely not catch up with them. That is simply their fraudulent way of working." Indeed, this statement that the oppressors have diverted mankind from the correct path can be sufficiently used to sum up the whole agenda that is offered by the bought in their misguided idea of the advancement of mankind. There is no reason to curtail any of the advancements of the oppressed states in the encumbered south, because all that can happen through their advancement is good, as the world would then roll towards its deserved equilibrium and the guidance of the Order.

The sentiments of naked oppressors who have no shame at their brutality seems to run in a conspicuous parallel with the goals of the camp of the oppressors in the division of equipment, and increasingly brutal oppression of the world's downtrodden part by the camp of the palatial states. The naked oppressors have said, "Reduce the equipment of the oppressed even more. Let them have nothing to help them!" That is a demand by the oppressors to force a brutal fate on the already severely brutalised and neglected oppressed people. Is further molestation the solution for those who were molested? Indeed, the naked oppressor will claim that it is so. The wars of conquest and prevention by the oppressors, launched against deprived and harried states, also lays waste to the houses of those who do not bear arms, on the mere suspicion that a sword may perhaps be concealed in those houses. We are reminded, by such atrocities, of the lies that are used by other conquering powers to attack and destroy places of peace and healing. Such atrocities have happened too many times throughout the annals of history to be explained in their deserved depth by the Order in this

chapter. In all cases, not only is the right of the oppressed vessel of the nation always disregarded by the aggressing camp of the oppressive states, but all sorts of demands are made and acted on arbitrarily to keep any the oppressed vessel of the nation as unequipped and decapitated of all knowledge as may be possible. That is truly a war against the historical advancement of mankind, a war against the spirit of man to overcome all the barriers before him. Should man be incapacitated forever on the earth, and subject to pillaging by anyone who finds such pillaging to be possible? The ideal goal, established in the false stories that are spread in the works of the oppressors, comes from their need to preserve the exploitative constellation of oppression on the earth. Such a constellation, to make the defrauding of mankind work, has the requirement one small camp of culturally privileged states enjoying an exceptionally high kind of life and provisions, at the expense of the whole of mankind who remain forgotten. We can observe such a strategy of domination being pursued hypocritically by those states that claim to have a monopoly on legitimate succession and power in the world, while they still strike viciously to suppress all the hopes for high levels of health and equipment that would surely otherwise be with mankind. The arrogant philosophy of the naked oppressors and hypocrites is used to defend a noxious minority power position, and is used as a perfect screen to disguise the excessive security and defence of a small group of states even as they oppress the rest of mankind and deprive them of their rights to freedom and prosperity. If the rights to freedom and prosperity require provisions of equipment to be true, then the oppressors are surely hypocrites because their promises of freedom and prosperity will never be made possible until they relinquish their supremacy and surrender to mankind their equipment.

To further demonstrate the record of the oppressive states, in the crimes they have done against the majoritarian part of states to weaken their equipment, it is worth considering the already mentioned attacks by brutal conquering states on the places for physical and spiritual healing in the vales of the oppressed. The conquerors will order such things destroyed, to create vacuums of all medicine and health, and force the oppressed to be left so burdened by their own mortality that they cannot resist any further oppression. Whenever an atrocity of this kind has occurred in the past, the subterfuge of the hidden sword in the house would always later be proven as something merely established in lies, but that will not be known before the places of healing and knowledge have all been destroyed and the medicines have very perilously diminished as a result. Why, then, should the oppressors target the houses of healing and the houses of knowledge? Consider what has been argued already by the Guides. The conquering states have always targeted the centres of health simply because they are full of knowledgeable people, and those people have an interest in improving the peaceful equipment of a state. As a result of the conquest and plunder of such centres of health, the health of the oppressed will be reduced significantly, and they will be deprived of access to all vital medicines. The oppressive states purposefully punish the vessels of the lesser nations, because those states are not advancing in the encumbered and savagely mutilated manner preferred that is promoted by the abusive rich states. The subterfuge of the hidden sword has only ever allowed the conquering states to unleash their most violent selfish hatred of any improvement in conditions of life outside their own camp of excesses and hypocrisy.

Go further back in revision of the hidden annals of Mont, and we may entertain the theory that various naval campaigns that were waged throughout the wars were not the work of new aggressive powers, but the work of the original conquerors seeking to preserve their conquests. They punish those who conquer in paranoid reflection to the oppressor's own conquests, denouncing the paranoid reflections of the lesser states as aggressive and cruel. Many of the most condemned states throughout history have merely been victims of oppression, kept under regimes of torturous punishments to encumber them for their heroic advancements in equipment and communicative relations. States can always be observed being disproportionately punished by the fearful oppressors in this way, if we search for the evidence. The attacks of weaker powers against the strong are no less than the revolt of an unjustly punished and imprisoned people against their malefactors in the camp of the oppressors. It would not be reasonable to extend our sympathy to the oppressors, when it happens that they suffer defeats and setbacks in their campaigns of conquest. Indeed, any oppressed state's race forward from a primitive life to an advanced life is credited by the Guides of mankind as being one of the greatest revolts against the oppressive regime and constellation that is still used unjustly to keep the many vales of the oppressed in poverty and many palatial states in luxury. Like the bearers of swords who have occasionally risen from among the oppressed, it is only the resistant state's own people and a

small number of helpers from the chapels of the Order who shall be praised by the Guides for a resistant state's battle for equipment. It is their sacred task of noble theft that has been the source of all advancement, fulfilled heroically to resist the camp of the oppressors who reside in the north.

All leaps towards advancement, all efforts to depart from the horrible oppressed camp where the weak seem damned to suffer under the heel of the north, must be endorsed as legitimate and noble. Indeed, it must be endorsed regardless of the kind of regime that might be engaged in such leaps. And, indeed, the only source of a more balanced and responsibly minded regime could proceed from matters of knowledge, craftsmanship and equipment. Those will bring about true recognition of a nation's potentials among other nations, even in the minds of the Order's followers, who disbelieve in the nations. It is not the oppressive dictates of the powerful and the ministration of rules that thwart mankind's advancements that we have observed causing large populous states to abandon the camp of the impoverished and deprived, and become truly enfranchised participants in the world of power. No, emancipation of the nations is found only in the rejection of those malicious dictates, and in accepting the knowledge of the Order that the dictates of the oppressors are filled with perfidy. Indeed, let us implement actions that will directly go against the preferences of the oppressive camp. Against the claims of the oppressors among the nations, the true path offering a better life and equipment for mankind can be reconstructed and followed successfully, but the oppressors will seek to divert the path and keep the lesser powers away from every form of recognition and good relations with the world. To give the sum of the supreme story, let it be said that the resistant state is only ever revolting against the oppressive disequilibrium in matters of equipment and knowledge, by seeking equipped advancement against the wishes of oppressors, and this manoeuvre will terrify the selfish architects of the rotting constellation of the wealth and exploitation of man. The responsibility falls on a state vessel's own contained people to illuminate the way forward and offer up the path of the guidance. Let them lead the spirited advancement of their own vessel of the nation towards a prosperous and defensible stature, like many of the once deprived and abused states have since inherited. We must note that a number of states have indeed managed, when they heard the guidance, to retain and improve their equipped stature even after sword losses. Many of the formerly oppressed states have since become an inspiration to all the world's states. Such things tell us that, even if they are still deceived to keep the false vessel of the nation, all regimes may lead a path of resistance and empower their contained people if they are willing to hear the guidance.

With what we have seen, we can only be assured that the conquering powers and the bought powers do not punish the resistant powers because they disagree with their views, but because they wish to punish the poor and wretched of the earth in the vales of the encumbered south. They wish to punish them, merely for having high hopes and a desire to obtain advancements through the peaceful attainment of better equipment. The camp of the oppressors will prefer the other vessels of the nations to be weak in matters of equipment and knowledge, and live in terrible poverty and suffering, and the camp of the oppressors will become very aggressive and seek excuses to reduce equipment around the world. They will lash out furiously, if they sense any state's motions towards a new equilibrium against the interests of the present privileged order. What frightens them most is a loss of their earthly monopolies and advantages in knowledge, craftsmanship and equipment. They know that their claim to mastery of all craftsmanship and equipment will be banished with time, and after the circulation of knowledge and equipment throughout the world has come to pass. Their attitude is much like a greedy merchant, trying to retain his monopoly and attack his competitors because he is afraid of the world finding equilibrium and him finding his own pride and arrogance being thence banished from the world. To this end, the oppressors and their cohorts in the camps of the powerful and the bought have taught one another to seek out a dominant place in the constellation of oppression and abuse. To keep their place, the oppressors and their cohorts are commanded to conquer, kill and denounce all outside regimes that may appear to be overcoming the encumbrances. The resistant states have reached beyond such encumbrances, and so the monopolistic and conquering powers seek to place new encumbrances and reduce the health of their states, to confine the oppressed camp and keep it from acquiring the equipment that can emancipate mankind from the dictates of the dominant oppressive camp.

Why are the resistant regimes and people of the world always being punished for their heroic resistance? Why do the rich states and the cohorts of oppression feel so threatened by peaceful advancements in the equipment of other, less fortunate states? Where could be their justification for

such violations against the rights of man, and such cowardly crimes against the weak and the oppressed among the nations? In answer to such questions, the Guides will always say, "Because these more endowed regimes feel threatened by any perceived encroachments on their monopolistic power or the massive disequilibrium upon which they rely for continually projecting their eminence. They cannot envision any future in which they cannot have complete mastery of the world's peoples, so they will always seek wars of conquest to allow them keep their positions and palatial states. The resistant state's punishment always follows in line with the constellation of things that produces the ever enforced poverty and servility of the bought. The victims are never the swordsmen among the disenchanted and the aggressive among the oppressed. Instead, the victims are always in the peaceful centres of equipment and knowledge, and such places often have the value of giving provisions of healing and spiritual ministration to the needy and weakest among men. The oppressive camp's masters desire only to keep the oppressed regimes in poverty and suffering, with the aim to extort compliance from them. Such a constellation means that the deprivation in equipment can only be understood as a punishment and a deterrent to the whole oppressed camp of the earth in the encumbered south. The goal of the oppressors is always to repeatedly sabotage the noblest hopes of mankind that were sown by the ministrations of the Order. Count among such hopes the everlasting will of man to live a stable and supported life, which will be granted only through access to the universal fruits of craftsmanship and equipment.

Conservation and the Denial of Man

How shall we see the grievances of mankind, in relation to the grievances that we have heard regarding the gardens of the earth and the provisions that must remain possible through the survival of the earth itself? Falsehoods have been laid before us, by those whose hearts were bought so they could tell the oppressed to respect all the judgments of the oppressors regarding mankind and their relationship to the earth around them.

It is high time we faced the truth of this matter, as follows. The destruction of the natural world and the forests for the sake of mankind, however real the destruction may be, is not destructive to the interests of mankind. Is it not for the sake of man that the forest are cut down and used to feed the fires? Why should the gathering of man's necessities be a threat to the interests of man? When it is presented as a destructive threat to the future of mankind, any idea that we must worry about the limits of the earth and the limits of the natural provisions of the earth is yet another perfidious, unhelpful story that diverts us from the truth of the one violation. Stories of responsibility are usually used to justify authority, and stories of possible dangers through the harvesting of the earth are implemented by the oppressors for their own purposes of conserving the provisions of the earth for their own camp. The arguments on the limits of the provisions of the earth's gardens did not even exist when the camp oppressors underwent its equipped revolutions and its founding wars. And yet now, when the camp of oppression is finding it so difficult to legitimise its dominance over the world, the convenient story of the dutiful care for the world's natural gardens and provisions is introduced for the purpose of false guidance.

It is a great shame that the debate over the provisions of the earth is between those who confirm the need to save the provisions of the earth's gardens and those who deny that need. The ones who confirm the need to save the provisions of the earth's gardens have described themselves as conservationists,³¹ shepherds over the earth, and they have presented the oppressors of the earth as selfish parties who desire to obtain wealth and equipment by making use of the earth. They are correct. However, the Order's view holds the conservationists and the earth's oppressors as being very much the same in their propositions. Both offer themselves as authorities over how the provisions of the earth's gardens should be managed responsibly, and they both present the common man as encumbrance to the earth itself! The archetypal fool, denying need to conserve the natural provisions of the earth that have always satisfied the basic needs of man, is an effigy that may entertain the conservationist, but does it reflect a real problem of persuasion in the world? Should there be any argument between those who want to conserve the earth and those who want to reap it for their own gain? What of the argument between those who want to conserve the earth for their own gain, and

³¹ People who revere or worship the earth to the neglect of humans

those who do not want to conserve the earth because they believe it to be part of the inheritance of mankind? The real argument should be the latter, responding not to whether conserving the earth is necessary, but to whether conserving the earth is anyone's right. There is no credible argument against the oppression of mankind that would negate man's ownership of the gardens of the earth. And if that is so, no privileged group is entitled to decide what to do with the provisions of the earth. None but mankind can decide who should possess the flora and fauna of the earth, and none but the oppressed can be allowed to divide up the provisions of the earth's gardens among them.

Belief in the sanctity of the natural world is an inherently religious argument, and it is not shared by the Order. We do not regard the gardens of the earth as sacred, and we do not offer the earth any special right to survival. The earth is present to be harvested by mankind. The deification of the earth has already happened in the past, and it was a source of violations of the rights of man. What, then, is the argument of the conservationists in their elevation of the natural world as some special object that is itself being oppressed? What we are experiencing is the oppressive camp's latest fallacy to justify excesses of power. Nature, deified as a creature of harmony and balance, is not real. There is nothing in the natural world that will punish us for violating its security, and the natural world has no rights because only mankind has been ordained in the beginning with rights. Worse than the deification of the natural world for the sake of conservation and the denial of man, if we were to give power over states to the conservationists, it would again be incumbent upon them to apparently restrict the rights of man on the earth by maintaining a regime of disequilibrium. Conservation, in sum, could not be done without denying mankind's rights and provisions and fighting for the survival of disequilibrium. How then can the Order, already bound to fight the disequilibrium and propel the world towards equilibrium, devote any thinking towards conservation and preserving the integrity of the earth and its gardens?

The Order knows that the oppressive camp has had a long history of concocting false stories and religious doctrines that legitimise the oppressive camp's privileged and dominant place in the world. Sober considerations of the pagan stories of the earth's sanctity will reveal the hideous faces of oppression and hoarding to be waiting behind all statements about conservation and our responsibility to the earth. Oppression is present in the goal of such stories, because the oppressors will resort to any story that places walls before mankind and allows a minority to command the responsible use of our equipment. Indeed, the oppressors will be found to be merely resorting to a new moral guise, and they will use this guise to deny mankind and hoard the wealth and equipment of the earth for themselves. Because such disequilibrium is inseparable from the statements of those who value the earth over mankind, the Order must stand against any attempt to declare the primacy of conservation in matters that will intervene in man's control over his own equipment and wealth.

Where are the pressures demanding this new false banner of conservation of the provisions of the earth's gardens? Is the earth suddenly vulnerable to the effects of mankind's equipment, or is the earth's vulnerability in fact being exaggerated to cause alarm and the legitimisation of authorities to deny the rights of man and hoard the provisions of the earth for the few? If man is a threat to the earth, then those who believe this must be at war with mankind, so they are already at war with the Order, because we are only servants to the vision of a better community for regime of mankind. In the era that has followed the destruction of empires, it is true that the former conquering powers retained the upper hand in matters of trade, and so they had little difficulty in maintaining their appeal in equipment and wealth over their former imperial possessions. They were able to endlessly defraud their former possessions, giving origin to what the Order has called the exploitation of the nations. But the world's achievement of power and might has looked very different than the achievement of equipment. In the achievement of power and might, the oppressors were abandoned with the need to legitimise their hegemony by providing an effective supreme story. To avoid simply pointing out their own material laws and dicta, which legitimise their supremacy through equipment alone, it is apparent that the oppressors require a new false story written in their halls of learning. Such a story will allow them to dominate the earth brutally, while appearing to be benevolent. Arguments about the survival of the provisions of the earth and the limits of the provisions of the earth are perfect fodder for a story that may conceal the hideous face of the earth's oppressive privileged and dominant camp, by displaying their new invented responsibilities.

Unfortunately, many of the theorists we might consult to understand world disequilibrium have carefully and necessarily dodged their responsibility to present the corrosive theory that the Order has

withheld regarding conservation, because it speaks the unspeakable. Indeed, the Order's theory on conservation would perhaps upset a number of ignorant groups in the camp of the bought, and they would reject the theory for departing from the path that the bought have already elected. Theorists are restrained by their need to remain popular, knowing that this is the only way that they can community for exchanges their writing to people, so they ignore the corrosive theories that would attack the bought. Despite this, the intellect of our theorists has not been wasted, because the truth has been communicated in their written work even if it was not recited directly by them, and we have managed to deduce the truth and record it here in our own work. There are theories that see the injustice of the world in its entirety, and they conclude that the one violation on the earth has been committed against mankind, rather than against the earth itself. The camp of the rich and oppressive states is responsible for diverting the path of mankind's advancement, prescribing how the false vessels of the nations are to equip themselves to perform better in the constellation of exploitation, despite their prescriptions being alien to the path that they themselves have followed to gain their equipment and power.

It is well known that the primary kind of advancement in equipment that is suggested by the bought and the oppressors at present is a form of restrained and worshipful responsibility for the earth, done so that a few elite powers hold most of the equipment and the rest are given the equipment only minimally. That cheapens all talk of responsibility, exposing it to be nothing more than a perfidious scam aimed at empowering a strictly guarded minority of powers and personages. All talk of responsibility is monopolistic, aiming at giving a few privileged states control over the future of the earth. Restrained advancement of man is not advancement at all, because that is alien to everything that the Order has already ministered to mankind in the past. Were our interventions false and misguided, or are we still the ones whose dictates led to the improvement of the equipment and the improvement of the goals of mankind? Man is a creature born through risk, so he cannot be commanded to handle his sacred gifts responsibly! Man is starving on the earth, and cannot consider the life of a tree over his own, he must put all effort into his own endurance and refrain from making arguments from beauty that have no merit in history. The lies of the bought, who preach the protection of the earth itself over man, have been designed not to save the earth but to save the camp of the oppressors from the spectre of an equipped camp of the oppressed, by endlessly chastising and crippling the oppressed. Without making this argument directly, the theories that denounce the camp of the oppressors and their hypocritical prescriptions of the supposed responsibilities of man were in fact attacking all ideas of responsibility and restraint in how mankind elects to advance on the earth. Logically extending from this is the fact that the theorists of liberation were attacking the whole story of the earth's sanctity that has become endemic to the camps of the bought and the oppressors throughout the constellation of exploitation. The arguments from responsibility to the earth are the same as the arguments from scarcity that are already given by the oppressors, and such arguments are written to persuade mankind to submit to an austere way of life. For the oppressed to submit to an austere life for the sake of the earth would allow a privileged and dominant party to hoard all the provisions, supposedly for the benefit of the whole of mankind when in fact the privileged and dominant party will abuse its authority to enrich itself. This is the case with all kinds of conservation.

Despite the servile allegiance that is shown to the false cloth of conservation and the idea of man's responsibility for the earth by many thinkers in the camp of the bought, more of their theory's combined emphasis has always been placed on the problems of the hegemony of certain powers, particularly the unfair division of the equipment which deprives the vales of the oppressed of any equipped power. If the bought theorists were even partly swayed by the ideas of restrained advancement or the rationing of the provisions of the earth's gardens, they would fully support the mastery of all scarce provisions by privileged and dominant powers, so they would endorse the oppressive camp's misguided sense of privileged training and wisdom. This is not the case. In fact, the general argument of the Mont Order's theory runs directly opposite to the proponents of restrained advancement, and so it runs directly opposite to the conservation of the earth. There is nothing the great thinkers on mankind's liberation would love to see more than an oppressed camp throwing off the encumbrance of the oppressors and cheerfully engaging in an independent and prosperous regime of equipment, in ignorance of the oppressive camp's perfidious scams.

It is prudent to conclude that worshipful responsibility for the earth and conservation of the earth are basically perfidious scams by the oppressors, and can only contaminate minds to the oppressor's advantage, like the dogma of certain religious authorities that have conquered weaker lands. Only the

bloated size of the conservationist camp has persuaded the theorists in mankind's liberation into giving them servile support, just as might be the case if their audience was in the thrall of a popular religious persuasion. As the Order, which has written forth ideas from the shadows, we have the tremendous right to abandon all servile support and engage in a persuasive mission that avoids the conservationist doctrine, devoting our messages exclusively to the rejection of the oppressors and to the establishment of earthly equilibrium and justice. The raw and unrestrained argument for universal equilibrium cannot contain any element of oppressive doctrine. Any element of oppressive, restrictive moral doctrine, no matter its apparent trained validity, is suspect.

Conquest and Sharing

It is vital that we now consider the very dangerous antimony between the ideas of worshipful responsibility for the earth and spirited advancement that is true to mankind's final interests. The conflict we are endeavouring to predict shall be a clash of moral doctrines unlike anything else that has been even considered or debated before. As things stand currently, restrained advancement is the premier set of answers promoted by state authorities at the tables and coalitions between states, but a greater focus on the integrity of the provisions of the earth's gardens and the perpetuation of worshipful responsibility for the earth is promoted by many bought movements around the world.

The Order has theorised that the scene of persuasion favouring both the rights of man and the integrity of the provisions of the earth's gardens at the same time is paradoxical and is not going to last forever. The basic doctrinal leaning of the insurrectionist camp of the bought is towards mankind's liberation, provisioning of mankind and equilibrium, and most resistant although bought and popular movements will ultimately not jeopardise equilibrium and the rights of man for the sake of worshipful responsibility for the earth. There will be no bought tyrants and lords for the sake of worshipful responsibility for the earth, who are going to tolerate millions of deaths and be the ones who select which persons deserve to live and die in the ensuing provisionally responsible world.

Harvesting of the constellation of the gardens and gifts of the earth in the future is not going to be blamed on the practice of oppression, but on to the whole of mankind itself in its basic need to feed, house and fuel a number of people exceeding the greatest number ever reckoned by any authority over mankind. When the number of people on the earth has exceeded what has ever before been reckoned by any power, the fall of the practice of oppression will not make any difference and even the Mont outcomes would be required to similarly ignore all arguments from worshipful responsibility for the earth simply due to the excessive number of people on the earth and the principle of equilibrium. If it should come to pass that there are too many people on the earth to feed and house, then Order commands that death shall be our deliverance before we abandon the principle of equilibrium.

The people who have been taught by the Order to believe in equilibrium will never be able to promote a doctrine that robs the vessels of the lesser nations their right to develop. The new antimony of worshipful responsibility for the earth and the rights of man thus becomes evident! One cannot prevail if the other is allowed to exist! The rights of man cannot coexist with doctrines that preach the primary goal of surviving through offering respect to the earth and its provisions to mankind. Does an emerging resistant state have a greater right to harvest and reduce the earth than the oppressive and conquering state, due to its lack of past harvesting and reduction, and the Order's need for the protection of equilibrium? Some in the camp of the bought and the professed insurrectionists will answer that they approve, yet others will answer that they disapprove. At some time in the future, will oppressed camp's states will be said to deserve to have punishments and health blockades on them by the oppressors so their number of people can reduce as they perish and starve for the sake of earthly worshipful responsibility for the earth? Is war for worshipful responsibility for the earth a just war? No, surely it is not, as any brutality and combat for the sake of denying the rights of man is not just, and it aims to keep mankind suspended in oppression while the privileged are able to claim their undue rewards.

The Order says of the argument from worshipful responsibility for the earth, "No. That is indefensible. No doctrine of worshipful responsibility for the earth can be allowed to provisionally justify severe deprivation, mass austerity spread wide across the earth, and the thwarting of the certain right of mankind to harvest and consume the world that was made around them." The Mont Order's statement might sound horrible and unwelcome to conservation idealists on the insurrectionist camp

of the deceived who are living among the bought, but the Mont Order is thinking ahead of this time. The Order will certainly experiment and play with the arguments from worshipful responsibility for the earth in idle seminars where such ideas will have no consequence, but the course of illusory reconciliation between the worship of the earth and the rights of man will not possibly make the two opposed arguments work together. Conservation and worship of the earth will never be in harmony with the rights and liberation of mankind, because these two ways are irreconcilable and one must pass over the remains of the other. The Mont Order has worked to predict this terribly important antimony between the argument from worshipful responsibility for the earth and the argument from the rights of man, and the Mont Order has elected the right position of mankind ahead of the battle.

The Guides have taught already, "Did the idea of the rights of man graduate by bowing to the elements, and worshipping the earth like an ancient idolater? No! All advancement, especially advancement for the rights of man, is based on the distinction between man and the earth. The halls of knowledge have said that man and his own nature made him independent from primitive creatures. The solutions of mankind are solutions proposed from among mankind. Austerity, the conservation of the natural provisions of the earth among the few, and the violation of the rights of those who are less powerful because they threaten those who are more fortunate, are all damnable as incurable ideas. This characterisation reduces conservation of the earth to its possible incurable character. Should we not condemn it now, to be rid of it before it has the chance to spread further evil and disequilibrium on the earth?"

Will worshipful responsibility for the earth, even conservation of the earth's gifts, be cited in the future as a basis for punishments, wars and violations of the rights of man? We cannot see signs of such a tragic constellation of things yet, but worshipful responsibility for the earth surely already has written into it several provisionally justifications of austerity, disequilibrium and a disregard for the rights of man. Perhaps we must believe that man has the right to consume all the gifts and provisions that reside in nature and the earth, or else he has no rights at all. If we do not, then we will lose faith in the rights of man and the promise of equilibrium, and that will discredit all the centuries of advancement that have come through the interventions and the guidance. You may have no election in the future, other than to take the side of satisfying the whole of mankind's hunger or murdering everything communal and everything Mont egalitarian for the sake of a provisionally responsible earthly condition.

What the Mont Order has described to its students here is not a very desirable kind of antimony! We forgive those of you who must leave the halls, because they cannot face our lack of control over this juncture in the search for our destiny. It is quite nightmarish indeed, but the Mont Order is sworn to being very honest about the antimony and the looming conflict that will arise through scarcity and the refusal of mankind to accept it as either inevitable or just. The Mont Order does not enjoy any antimony, but this one is waiting for us in the continuing equipment struggles and doctrinal struggles defining the immediate times in which we live. There is indeed no middle camp between worshipful responsibility for the earth and faith in the Mont egalitarian ideal. Worshipful responsibility for the earth might save the earthly regime but destroy the dream of liberty, equilibrium and fraternity. Similarly, the dream of liberty, equilibrium and fraternity may save the whole of mankind but destroy the earthly regime that has surely left us in our state of inherited disequilibrium.

The splitting of history is before us, and we must elect whether to be idolaters of the earthly regime or continue to be as servants of the Order and the rights of man. Each side seems to stand an equal chance of being successful or failing, but it is the manner of success and failure that must determine where we elect to place our loyalty here. The Order offers you two possible unlabelled doors, and they hold survival and extinction behind them, but you shall keep your integrity when you enter either one. On the other side, the idolaters of disequilibrium are offering two similarly unlabelled doors to survival and extinction, but you will lose all integrity and must turn your back on the rights of man if you follow through either of these doors, and you will perish as a hypocrite. Before you go forward and take your corridor, consider this last question, "How can I redeem myself in dying, if I have not first accepted the rights of man?" The question could also be phrased, "What value do I recognise in my own life and death, if I have not accepted equilibrium by accepting the rights of man?" If equilibrium is the beginning and the end of the corridor of your life, which is the Order's doctrine, then in the end you will find not only death but an especially sad kind of equilibrium in death. In dying, the idolaters of the earthly regime will have become just as devoid of rights as they

made everyone else, and that outcome is surely more lamentable than anything that could happen if any of the Order's ministrations and interventions on the earth were proved to be mistaken.

There is no authority except in equilibrium. So let us already go forward with the communal answer, the answer of the Mont egalitarian ideal, with ignorance towards any worshipful responsibility for the earth. Let us do good things for the provisioning of mankind of mankind and participate in nothing else, even if the world should turn to fire everywhere with the touch of our sharing in the name of equilibrium. The Mont Order shall repeat to you, again, that the earthly disequilibrium is the sole destructive condition, and the rights of man are sacred as the overthrow of the French regime has already taught us. This belief is the source of the Mont ideal, and it cannot be abandoned.

Falsehood of the Few Survivors

The Guide has described as unjust the constellation of oppression on the earth. How can we say that it is unjust, and that we are not simply denouncing what cannot be helped? It is important that we consider this question, because we are not the kind of people who will simply presume our doctrine to be true without questioning our work.

Mont approaches to all disciplines have essentially diagnosed all things as being potentially unjust and perceived some form of required emancipation. The means of emancipation were proclaimed unashamedly by the elder Mont Order. The willingness to act even recklessly on one's critique of the world has become the central feature of Mont doctrine. But proclamations of solutions to the earth have rarely yet come from any of the Guides in the Mont Order, because the Guides have spoken primarily on the nature of oppression rather than the solutions to oppression. The Guides have offered writings, in which they have stated, "The constellation of oppression is our theory, the Mont account of the affairs of men and states. The work has been written because of the convergence of knowledge, so our work has doctrinally bought and freely defied the boundaries between all fields of thinking from history to emancipatory struggle. The nature of our work as a convergence of knowledge has not elicited disparagement by scholars, but rather has elicited veneration because of the liberty that we set out to offer the theorist.

The Mont earthly theory contains a pronouncement on oppression and injustice that is gained through consulting the whole of mankind. Because of this, we have faith that the theory holds in it the secret of a solution for the whole of mankind. Although they were always in an unprecedented intellectual position to judge the earth, the Guides of the past opted not to judge the earth. They merely considered the facts of the earth quite serenely, and offered no judgment of their own. Indeed, in the past, the Guide would be committed to not judge, and to leave the judgment of the earth to others. But, because they did not endeavour to say whether or not the constellation of oppression was unjust, it seems that many others outside the Order also withheld judgment on the earth.

It is important that we should inquire seriously as to whether the constellation of oppression that has been explained to us by the Guide is indeed unjust. By unjust, we would mean it surely creates an unnecessary amount of adversity for too many in the body of mankind. If that is so, then to what degree, and indeed why, is the constellation of oppression unjust? This is a seemingly obvious question that has not really been answered. Most of the commentaries that have been given on the Guide's theory seem quite cruel to the Order, because we have seen that they merely assume the Guide was judging the world to be evil because of his own association with forces of resistance and criticism. In truth, the Guide was merely charged with studying the world and its origins as an earthly regime. It was the Guide's instruction to provide as few moral judgments as he could.

A central part of the Guide's theory, which is valued by the Order, is the unjust division of the wealth and equipment on the earth. Some of the Guides have called the division of wealth and equipment an incurable earthly necessity. That necessity is consistently mentioned in emancipatory theories and Mont writings on earthly disequilibrium. The unjust scattering of the equipment is something that accompanies the same division between the oppressors and the oppressed, which has already been described many times by the scholars of disequilibrium and supporters of liberation.

While the unjust scattering of the equipment is, in essence, disequilibrium, the Guides have apologised on its behalf for many days, because it was once necessary. However unjust, it is also the reason why the practice of oppression on the earth has given advantages of efficacy and has offered

cohesiveness to the regime of the earth. Removing the division would be folly, when it was necessary to make the provisions of mankind and a stable regime on the earth possible. So why would our theory, if it was determined to decry the constellation of oppression, focus on a thing that remains invaluable to the provisioning of mankind of the whole of mankind if there is to be any provisioning of mankind at all? Without the unjust division of the wealth and equipment, provisions gained by the mastery of one man over another would be impossible. For a primitive world, that would be disastrous to the provisions of mankind. All the necessary provisions to keep mankind alive and prosperous would be rendered impossible if the primitive former world was deprived of the regime of disequilibrium. Could we really commit the error of destroying the provisioning of mankind of mankind, while working towards the emancipation and rule of the oppressed?

The Guide's work suggests an everlasting awareness of the claimed threats in the Order's noble levelling of the earth to a state of equilibrium, and this has resulted in the Guide confessing to be uncertain as to what people should do about the constellation of oppression. That constellation is constellational and extensive, so there is surely a great deal more to consider than the mere question of whether that constellation is just or unjust. It is far more important that we should understand the earth than decry it as unjust and guilty of sustaining disequilibrium.

The end of the rule of the privileged few within the vessel of any nation is embraced as a triumph of emancipation. Since such revolutions have happened, none have stepped forward and claimed that the emancipated nation's equipment or ability to till the land has been devastated, or that a road to a disaster of equipment has begun. However, certain evidence would seem to suggest that various former regimes ruled by a privileged had much better equipment and provisions than the liberated regimes that succeeded them, and much of the prosperity of man has largely been possible through a division of the equipped and unequipped. Indeed, slavery too has been a source of a great deal of prosperity in the vessel of a nation, but such arguments have no merit in persuading us about whether an oppressive or liberating regime is best. The Order merely embraces the liberating regimes on principle, regardless of whether their performance in the world and their ability to solve the problem of hunger succeeds or fails. That is how the Order approaches the earth, and the Order has already stated that it would witness the earth be slaughtered and burned rather than see oppressive disequilibrium continue on it.

Overcoming oppression has always taken priority over all considerations of the provisions and health of the earth or the vessels of the nations, just as overcoming slavery will always take priority over considerations of the effectiveness of nations where slavery is permitted. Indeed, the efficacy of the workshops that must enslave mankind in order to be possible is not relevant. Emancipation is to always be declared in the struggle against the oppressive and conquering states, even if those states can claim a responsible and efficacious function in the regime of the earth. Because of this, a priority of destroying the unjust division of the equipped and unequipped may ultimately end in a calamity, but still we cannot afford to care about it unless such a calamity has truly arrived. Emancipation against the interests of the oppressive and conquering states, in addition to the overthrow of states that persecute people of a different creed or colour, were only small acts in a larger quest to cleanse the world of disequilibrium and accumulate the wealth and equipment of the world as a gift for mankind. The same quest of liberation will command the dissolution of any other great divisions related to the division between the equipped and unequipped, and any place of exchange that sets apart the strong and the weak and makes fraudulent relations between them. We will pursue such liberation in proud ignorance of any consequences to the provisions that reach mankind, and we will not be deterred the fact that most people have consented to the division of the equipped and the unequipped and the fraudulent relations that occur between those camps. It is more important than anything else on the earth that the Order will simply strive to abolish disequilibrium, and will have faith in the best outcome that is the rule of the oppressed, than to fear any possible consequences affecting the health and provisions of mankind when we pursue our mission.

The Guide's trained narrative is not concerned with blindly saying, "The constellation of oppression is unjust." That is the way of the bought, who offer no guidance and only ask that you seek their poor writings on the injustices of the world. The Order is concerned with explaining the parts and relations that are real and are observed in the constellation of oppression. As a result, the way of the Guides is still the only effective way to help us in cautiously predicting what the consequences of the Order's own plan of world distributive equilibrium might be. However, in doing so, the way of the

Guides helps merely to inform the oppressed on what fallacies they should zealously ignore as they follow the dictates of emancipation that have been forever crafted by the hand of the Order.

The Guides have learned that the oppressors have no argument against the Order's search for equilibrium except the falsehood of the few survivors. They will say to you, "It is better that there should be disequilibrium and exploitation on the earth to make a few survivors for the future, than that there should be a reckless search for equilibrium that topples all regimes and replaces them with nothing." The Order rejects this as a falsehood. The Order believes that the idea of a few oppressors surviving in the end through disequilibrium is deplorable. Their suggestion is worse than burning the entire world and destroying all things in the name of equilibrium.

Conquest and Plunder

For a moment in the Mont Order's theory, the Guide describes another way than exploitation of the nations by which the camp of the oppressors will continue their way of abuse against the oppressed. The Guide has said, "Know, also, that there are the ways of conquest and plunder among the ways of the oppressors." With such a theory, the Guide addresses a variety of merchants and liars who abandon their buyers and disappear with destroyed works in their wake. Perhaps the perfect example of such plunder can be found in the story of the merchant and the broken merchandise, which in the Guide's theories could only be scandalised because in this case we and the rulers both learned of it, and it became widely spoken of. Many plunderers are merchants and oligarchic figures in the vessels of the nations, who seek to rule over and defraud the very people of a nation. Such things happen constantly as part of the constellation of oppression that makes the incurable regime possible on the earth. Evidently, the merchant will have plundered his own customers by creating merchandise that he knows to be doomed. Such fraudulent relations are a result of the false priority of the limitless fraud against mankind by the oppressors. But, interestingly, the Guide humbly describes incurable plunder of this kind as also including literal plunder in the form of conquering loot, principally as we found in the actions of various European states in their pursuit of gold throughout the south. This is a fascinating description, which may allow us to make comparisons with the oppressive and conquering state invasion of various other states as wars of plunder. These cases of plunder are always unmitigated failed moves in the halls of power even as they lead to greater accumulation of wealth in accord with the false priority. The cost to equipment in the oppressor's conquests of south as part of their armed opposition to the oppressed has been devastating, and has often caused the oppressors to lose their place of dominance in the world to the other oppressors quite rapidly. Even though we may wish to accuse the conquering states in this manner, the direct use of such words as fraud and plunder is perhaps not wise when we are speaking of the actions of merchants and states. The Guide's work has only mentioned fraud and plundering when the theory refers to the integration. Integration is the manner in which conquering powers have forced new areas to become part of the incurable regime on the earth. Since the incurable regime of oppression on the earth already incorporates all regions, any mention of integration in the present world is irrelevant although the Order may still use the term to refer to the throes of the earthly regime's historical mergers in the past.

The plunder of mankind is different from exploitation of the nations. Exploitation of the nations is a quiet form of oppression, but it is still oppression, because it is responsible for the degradation of numbers of people beyond reckoning. Exploitation of the nations is also responsible for the perpetuation of the undeniable dominance of the camp of the oppressors in the halls of power. Exploitation of the nations is more relevant to us at the present time, as it is the primary source of the disequilibrium of between the equipped and the unequipped that is the result of the unjust division kept by the oppressors. However, endeavours of plundering by the powerful states will be made during the destructive advancement towards equilibrium of the splitting of history that will take the world beyond the constellation of oppression, as the incurable regime of oppression on the earth loses grip on territories and seeks to recover them.

The Rewarding of the Powerful

The tables and coalitions between states, the leaders in matters of the earth's security, and the monitors of the earth's equipment, can be redefined through the understanding of the earth's constellation of oppression that is taught by the Guides.

The tables and coalitions between states are host to the compliant camp of the oppressors and the bought institutions that remain responsible for perpetuating some of the worst and oldest injustices and causes of disequilibrium known to the Order. The embodiments of the false moral mandate of the strong to project the weak, which has been endorsed by the bought in the present day, tables and coalitions between the states do surely represent new vassals of the oppressors. We see that such tables are kept in the crown of the oppressors, and are never truly shared with the weaker powers of the world. The tables and coalitions that reward the powerful shall remain beyond redemption, beyond reform, constructed upon a mound of incalculable lies and hypocritical statements.

The most corrupt institutions created at the tables and coalitions between states are the supposedly mutual institutions said to be created for security. The alliances of arms! What are the criteria for membership in such coalition? In the simplest revelation of the truth, we must say that the criteria to be included in such alliances are brutality and barbarism. Or perhaps the sword is the only criterion for getting into an alliance of oppressive states, because that is all they fear and all they recognise among the states. What more fitting invitation is there for the whole world to covertly seek swords for themselves? Of course, the spread of swords and fire into all the hands of men cannot be helped by all the coalitions and phalanxes of the oppressors. Within the constellation of the advanced constellation of oppression, we are compelled to accept such a state of things as logical.

And what of the monitors of the earth's equipment? They claim that they seek to prevent the spread of fire and sword, in accord with the agreements made between powerful states. The resistant states are the main subjects of discussion at their tables. The resistant state has always been absolved whenever an honest monitoring happened to it, because the state that resists oppression has no interest of its own in gaining the fire and the sword. But of course, in truth, the oppressive state's paranoia about the equipment of a weaker state may be absolutely correct. The Guides have said, "Of course the resistant state is pursuing the sword, and of course they are deceiving the oppressors when they say they are against the fire and sword. Under the pressures of the tables of the powerful, it remains the right election for them to seek any means to have the fire and sword as soon as possible to help them against their oppression. Everyone is pursuing the sword, because their lack of such a thing is the only reason why they are told by the camp of the oppressors that they cannot have the sword or any other gift that is helpful to liberation. The whole world is held hostage by the camp of the oppressors and their phalanx. Further, for every moment this state of things exists, it will be just for the oppressed territory to pursue the ultimate state emancipation guaranteed through fire and sword. The spread of fire and sword is inevitable for as long as oppression exists, and the day such things have finally spread to every part of the world is the day when all men become brothers. It is paramount to the target of equilibrium on the earth. To achieve inheritance, equilibrium and the Order's guidance, we must work to make sure that everyone is allowed to share in the equipment of mankind.

The camp of the oppressors lost any moral justification for its supremacy and its supposed earthly mandate in the same moment when they received no listeners to their argument, "We are bearing the burden of the oppressed, because we are better than the oppressed, so we must keep all their equipment for them for safekeeping." Such a claim has been discredited, and we now only recognise the sword of the oppressors, which is why we resist them and work to make the equipment available to the whole of mankind. The destruction of the arguments for the dominance of one race or other vessel over another and the end of the separation of men like beasts within the vessel of a nation must provoke the destruction of all unjust constellations and the correct redistribution of all equipment, including the sword, to all the oppressed vales of the earth. Such things are necessary for the goal of equilibrium.

The City of the Earth

The Guides have said, "The walls will be torn down, overcome by people, and the vessels of the nations will no longer be used to represent the interests of mankind." According to the Mont Order's present theory, we know that the idea of a continuing merger between nations is nonsense. The

merger was surely already complete in the form of the incurable regime of oppression on the earth, at least as early as the first empires had divided up the world among them. Let us say that the world is a single city, and it is merely broken into different parts to make it easier for the oppressors to rule over it and dictate the different interests of each part through false doctrines of heredity.

Although the merger of the nations as portrayed in the press is essentially a fabrication to adulate the ideas of the false vessels, what has become easier to understand is the certain efficacy of the merger of the provisions of the world for the purpose of supporting disequilibrium. This has indeed increased throughout the rhythm of history leading towards the promised time of the transformation and recreation of the earth.

The city of the earth is a realm of wide earthly oppression. There are the scandalous wide earthly injustices and disequilibrium of equipment. Perhaps a better description would be a wide earthly plantation, divided between planters and slaves. The oppression and the injustices are embodied in the relations of power and fraud between the camp of the oppressors, like planters, and the camp of the oppressed, like slaves. Although the merger of nations is no more real today than it has been in the past, and is therefore a superfluous concept, some things have gained greater efficacy, greater truth, and greater scandal today. To merely address one of them, the Order has said that the disequilibrium of equipment and wealth between territories has massively increased during the second half of the rhythm towards transformation of the incurable regime of oppression on the earth. That disequilibrium is now responsible for the extraordinary satisfaction that is gained from all the brilliant equipment at the disposal of man in the camp of the oppressors. All of our equipment is the gift of the wide earthly unjust scattering of the equipment, and therefore it is the gift of the worst form of disequilibrium and oppression ever witnessed. Man exists in the worst kind of life ever witnessed and the best kind of life ever witnessed, in this part of the rhythm of history. The rhythm of history seems to now dictate the truth of a world of hostilely opposed camps called the oppressors and the oppressed.

With the increased truth of the community of the whole of man, the wide earthly plantation is becoming more and more verified before our eyes. The planter is increasingly aware of his unjust luxury, and the slave is increasingly aware of the fact he does not have to live in such a state of deprivation as he presently endures. The merger of things of the world, which is certainly becoming truer through the constellations of sophisticated communication, is offering the chance to wake the oppressed all over the world. And the planters will need to realise that they must give more than feigned sympathy, appeasement and charity such as light help in equipment to the downtrodden if they are going to be forgiven for their unjust prosperity. History is filled with examples of such feeble bought theorists who lived among the oppressors and apologised for injustices, but in the end they met the guillotine or the hooked sword of the oppressed too. Those who live their lives in the camp of the oppressors must consider whether their apparent devotion to the oppressed is out of fear of the downtrodden rather than affinity. Fear is the companion of deception and appeasement, so it does not offer the power of redemption.

9. Weakness in the Oppressor

Splitting History

How is it that we design history? That is done by splitting of history, which has always been the way preserved by the Guides for the advancement of man. Splitting of history is the impending outcome of the historically constructed emergency of the incurable regime of the advanced constellation of oppression on the earth. Splitting of history will witness two main aspects.

First, the splitting of history will be historically destructive as we enter the throes of transformation to a new day of mankind. Second, more than ever we will find that we are the only ones who possess the power to change the world. Ours is the power of persuasion unchained. The former movements we fashioned to be revolutionary were not truly revolutionary, as they ultimately became eventual draughts of the incurable regime of oppression on the earth and collaborators with an oppressive camp of the powerful states. In the times of historical splitting, we have been gifted with an opportunity to escape this weakness.

To be concise, the historically constructed emergency of the incurable regime of oppression on the earth will result in the splitting of history of the advanced constellation of oppression and the end of the practice of oppression. The transformational period will witness a struggle amidst the destructive advancement towards equilibrium. The world is in the throes of transformation to a new constellation, which will be one of two possible constellations. The worse outcome is an oppressive and dominated constellation founded by the strong, while the better outcome is guaranteed by the Order in the interests of the whole of mankind on the earth. The time for our participation is here! Small participation is now capable of producing significant good outcomes for us.

The splitting of history shows to us that our future is not certain, but the corridor is open for us to move forward and advance.

Transformation and Recreation

We must keep recorded here a concise summary of some of the Guide's presented findings in his contribution to the work. The Guide has said, "The earth will go into transformation. The graduation of mankind from the disequilibrium of the past cannot be stopped, whether it is the graduation of kind, a heart or a constellation. And its outcomes can and should be better to the present organisation of things. It can only be postponed by those who oppose it. Surely all things must end and go on to another state! This law applies also to the callous arrangements and prejudices of the advanced world that so many people are being misled to believe represent the final day of advancement in history, or the end of man's doctrinal graduation."

The time of historical splitting is the period of transformation, when the Order's intervention is inevitable. This splitting will, if its outcome is reasonable, graduate mankind from several centuries that were spent living under an oppressive wide earthly material arrangement based upon limitless hoarding and fraud. Transformation is one other term for the period of the emergency that marks the end of the current constellation of oppression. The end of the present constellation of oppression is the end of the incurable regime of oppression on the earth, and is therefore the time when the Order must send agents forth to abolish the unjust scattering of the equipment. That is, abolish the single big diametric opposition across the globe and the entirety of the whole of mankind, along the line of the rich and the poor that is the line between the camp of the oppressors and the camp of the oppressed who are given different provisions of power and exploitative gain of making and equipping.³²

Nothing good in the splitting of history can be guaranteed if our participation is not included in such times. Our participation can take us in two possible directions. If we should follow the unfortunate direction, the constellation of oppression continues to function in its oppressive manner, based upon an unjust scattering of the equipment between the poor majority of the whole of mankind and the privileged few in the territory of the camp of the oppressors. In that unfortunate outcome the rhythm of history of the incurable regime of oppression on the earth turns upwards again and the incurable regime of oppression on the earth survives for additional centuries. In the better direction, there is a destructive period of historically constructed wide earthly emergency, perhaps like a purgatory for the whole world in which all that is presently oppressive is thrown into the furnace of history by the Order. That outcome would surely include the end of the manner of limitless hoarding and entail the graduation of the earthly constellation to assume its next form. Graduation of historical constellations demands destructive transformational pressure, and this destructive transformational pressure requires a terrible emergency or catastrophe to befall the world with the charity of the Order's ministrations on the earth. Graduation from the encumbrances of man's path is not a kind of revolution initiated by us. Rather, it is an inevitable path that we help to happen, and it is the gift of historically constructed emergency. Let us say that those of us who are provisionally reasonable must help it to happen, and actively channel what has been described by the Guide when he said, "We must take the course of destructive advancement towards the promised equilibrium."

The splitting of history is again the diverse expression of the two potential destructive transformational courses of the constellation of oppression. First, those who are bought or who are counted among the oppressors will wish to reconstruct the world order in the oppressive image that it originally possessed, while there will be those who wish to rebuild an entirely new Mont arrangement

³² Industry

that is empowering to the oppressed and downtrodden. An outcome that is empowering to the oppressed and downtrodden, based on the interpretation of the name, is constructed based on two things. Those two things are reason and viability. It is not foolishly optimistic, because unlikely optimistic outcomes are not viable even if they may appear to be provisionally reasonable. Unlikely optimistic outcomes are called unlikely optimistic outcomes because of their specificity in design, as specificity in designing a new order leads to illogicality, error, deceit and disillusionment. That cannot happen in an outcome that is empowering to the oppressed and downtrodden. A provisionally reasonable world under the guidance of the Order must be permitted to graduate again. It must be allowed to flow into shape according to our selected ethic, and in harmony with the ever changing conditions of the earthly regime rather than being the gift of a very specific doctrine.

Splitting of history is probably not something the Order would like to encourage in normal times, due to the fact that it requires giving in to the ruthless winds of destructive advancement towards equilibrium and the unknown, and abandoning any and all arrangements so to build new ones without an oppressive historical basis when the emergency is over. A lot of people do not like to give up the oppressive historical historically constructed foundation they stand on, out of a poorly informed and ignorant fear of the Mont outcome. When we submit to the force of graduation, we submit to the force of splitting of history and the diverse hall of doors that is the best interpretation of our historical elections ahead. We must give up our moral and cultural foundation. We become nothing other than raw beings to make that election. We must submit to destructive advancement towards equilibrium, if we are to allow our oppressive order to perish, so that we might build anew when it is over. None in the circles of the Order and the bought will be able to predict the outcome of graduation. However, when it is complete, it will bring a new constellation that shall succeed the destructive advancement towards equilibrium. Even if we know this new constellation must give equilibrium to states and men, we also know that it cannot occur without first witnessing destructive advancement towards equilibrium. Destructive advancement towards equilibrium is necessary now, that the new constellation of mankind might be born in the future. Graduation through emergency created life, and so we must submit our constellation to it to access our great unknown future. It is the only force we can have faith in, to know a world that will eventually be equitable and provisionally reasonable, so submission to this force can serve us well.

There are six historical pathways of the historically constructed emergency of the advanced constellation of oppression. They are highly constellational to explain in their diagnostic form, and the scribes of the Mont Order cannot reproduce the Guide's precise assessments of the future in this work, so the Mont Order will go directly to the claims. There, we can either elect to approve or disprove each of them, although the Mont Order's historical precedent and doctrine of action commands us to always proceed on the basis of the assumption that these claims are correct.

The first historical pathway comes because the constellation of the vessels of the nations is in emergency. The second historical pathway comes because world making and equipping is in emergency. The third historical pathway comes because the legion of the oppressed working might of the world is in emergency. The fourth historical pathway comes because mankind's whole health and survival, which is the ability of people to live longer and healthier lives due to the maintenance of this constellation of oppression, is in emergency, due what has been said. The fifth historical pathway comes because the effectiveness of the vessels and walls of the nations is in emergency, due to what has been said. The sixth historical pathway comes because the halls of the knowledge of the bought and the oppressors, from the consensus or directorial potential of craftsmanship and studious merit, are in emergency due to what has been said.

Think of these destructive and potentially savage historical pathways as destructive transformational pressures for the spirited advancement of the new constellation. We may now observe and commentate on each of these emergencies by examining five different achievements that the Order has elected for mankind in the future. As well as considering them, let us open our eyes to how each of the six historical pathways of emergency intersects each of the five achievements. Each achievement has an emancipatory and an oppressive side, and we are trying to document our splitting of history to understand how it divides all the achievements.

In the first achievement, we will have an end to the indoctrination through which the false idea of the citizen has become the prevailing superstitious thing uniting the false vessels of the nations, and has been identified with the state and supported the state. For centuries, every person in the

constellation of oppression, that is, every member of mankind, has been a citizen of some state, normally one state. The question here is whether citizenship will retain its place of dominance in the achievement of group loyalty and affinity. The destructive advancement of the Order towards equilibrium lies in the assertion of a new kind of association, to replace the old banner of vessel contained association that is presently collapsing. We can assume this new kind of association has some relation to all things ethnic, religious, and other things. The election is between three currents. We could elect a reversion to the present organisation of things in which we have the citizen as the main type of association and recognition for our security. Also, we could elect to selfishly protect and aggrandise the group to which we belong. Better than those elections, we can make use of the group idea for the Mont purpose of the liberation of the oppressed and attainment of equilibrium. The Mont election is emancipatory, and the other elections are surely only oppressive. Therefore, communities or names of any kind, whether they describe man, race or creed, should be accepted by us, but only as transitory vehicles for emancipatory and egalitarian purposes and eventually shed like skins of snakes through the stabilisation of a more provisionally reasonable world order without the old communities and instead containing only one greater communal community. That community could be only Mont, alone on the earth, united.

In the second achievement, we will have an end to the doctrine of might that makes that state as we know it remain possible. The Guides have said, "The state is provided only by the bearers of might, who use swords, gold and blind superstitious acceptance of stories to guarantee compliance from the slaves." The camp of the oppressors contains states and men that have always been the best at this barbaric practice, due to their advantageous provisions and equipment. The advanced constellation of oppression has an unjust scattering of the equipment, which has provided a stable wide earthly making and equipping practice due to the extension of a form of wide earthly security by the sword. That projection has hitherto gone from the camp of the oppressors outwards. The Mont elections allowed through the splitting of history are either to maintain state legitimacy or allow its decline. State legitimacy is based on support for the prevailing halls of the knowledge of the bought and the oppressors, and maintaining it is therefore the oppressive election. The emancipatory Mont election is therefore to embrace the dramatic and sudden decline in state legitimacy, and the reassessment of a more effective means of providing a provisionally reasonable world order.

The third achievement is to defeat all the arguments of control through the might of the sword. Wars are now mainly invasive, by north against south, with oppressive purposes to sustain the unjust scattering of the equipment, or they are retaliatory over the walls of nations, implementing terror to make the north cease its fraudulent relations and hostility towards the south. The elections before us are either to maintain the might of the sword of the north and the privileged and dominant role of camp of the oppressors with their armed power, which is deplorable, or to encourage the continuing liberation of the oppressed of equipped by the sword. Let us arm the south with their hooked swords, that they will be more capable of resistance to the north. That is the election dictated by emancipation, and that is what the Order has ever desired to make true.

The fourth achievement is for us to keep alive the whole of mankind by making provisions of things that are good for health and survival. Apologists of the constellation of oppression congratulate themselves on the triumphs of the equipment derived from wide earthly making and equipping and the unjust scattering of the equipment, but these triumphs are not recognised by the Order. Historically constructed emergencies, based on the already mentioned factors, will completely purge this redeeming attribute of the constellation of oppression. The oppressive election is that the factor of the provisioning of mankind supports keeping all the other arrangements of the constellation of oppression in effect or recreating them if they meet their expiration. The emancipatory election promises us that, although this particular achievement of destructive advancement towards equilibrium is very dark, it is still a necessary test of endurance for developing an overall better constellation. The triumphs of the provisioning of mankind through the constellation of oppression are derived from a wide earthly making and equipping practice driven by the callous false supreme priority of limitless gain through fraudulent relations, so they do not excuse the wide earthly division of the oppressor and the oppressed.

The fifth achievement is the perpetuation and glorification of a religious ideal set in the work of Mont. In the splitting of history, there will not be a denial of faith but a great affirmation of faith by the oppressed. The religion will not be purged through the emancipation of mankind from

disequilibrium, oppression and false belief, but will gain new advantages and be restored to glory. The oppressive election would be to maintain the religious ideals through incurable advice, preventing their negotiations with provisionally reasonable positions that can help us gain equilibrium. If the religious personages elect to follow that mistaken course, then they will witness the weakening of their foundation until they cease to exist and the Order maintains the only creed that can connect mankind with the divine. This achievement ultimately intersects with the first and second achievements, and the emancipatory position must therefore correspond. The Mont election in the interests of the oppressed is to encourage or not to prevent the rotting away of present religious forces that are host to oppressive interests, and to encourage those religious forces that do not adhere to the oppressive arrangements of the constellation of oppression.

Our elections are diverse. We do not necessarily need to divide everything into one election and another when it comes to the questions of how to have each achievement, but the Mont Order has attempted here to use such a set of answers to commentate on the elections that we have. Splitting of history, or branching into two, suggests that the elections are not diverse but simply two. Perhaps the elections are diverse, but there are two basic directions that any historical election can send us. These two basic directions are the oppressive direction and the direction that was favoured by the Order when the splitting was first done. It is provisionally reasonable to have the Mont election. Although it is often difficult to tell if a given election from the work of Mont is really emancipatory, the risk is worth taking. This is what the Mont Order has already attempted to illustrate in its review of our historical elections.

The Expiry of Oppression

What is the Mont Order's reaction concerning the current wide earthly gold and material emergency? There is no more suitable way to reveal the true nature of the wide earthly gold and material emergency, which is something consistently real in the Mont Order doctrine whether the press and insurrectionist bought movements are presently talking exaggeratedly about it or not, than to consult the Guide's work. Our main work is called the Mont Order's theory, and there are other works in the halls of knowledge that will consult matters of transformation, the falsehoods of the bought, and the means of escaping the false doctrine of the bought.

In the Mont Order's theory, we discard our interest in the goings on of any single vessel of the nation. Even the primary oppressive state of the time, the oppressive and conquering state, possibly has no real central significance in the wide earthly gold and material emergency that is witnessed. To call it wide and earthly is the key to understanding the state of things. The emergency is wide and earthly, precisely because it is part of the historically constructed emergency of the incurable regime of oppression on the earth, which comes forth in the advanced constellation of oppression. The perception that merger of nations is a new kind of event changing our lives in the time of the splitting of history is an utter error by our earlier scribes. The perception that the description of things as advanced describes everything from the moment we started having certain kinds of equipment or sophisticatedly communicating is an error perpetuated by our earlier scribes. The constellation we are living in is precisely the same constellation that came into being in earlier centuries with the European landings and scouring for gold in the oppressed vales of the south. The merger of nations is a description that will have little meaning for one who comprehends the historical origins of the advanced constellation of oppression. It does not have a great deal of meaning for the Order's theorists and scribes.

Within the vast communicated regime of oppression on the earth, much of the material instruments possible in a single incurable state's making and equipping practice are indeed occurring for the entire world and the whole of the whole of mankind is involved in this single communicative constellation. As such, the rhythm of history discussed in the materials of a single nation or of a partnership of nations is indeed true for the entire earthly regime. The Guide's account of history of the incurable regime of oppression on the earth evidently reveals the corrupt bought state project of the regime of oppression on the earth from some centuries past to the present time. That period had the end of state empires, spirited advancement, the formation of the current map of the unjust scattering of the equipment, and other things. The beginning of the rhythm most likely represented the ascendant periods of European recovery after the clashes of great state powers, when corrupt bought

state ideas were credible and there was an overall rapid wide earthly equipped advancement. The end of the rhythm represents the ensuing downward plunge, which in the recent years has manifested itself in suspending of the momentary equipment gains of incurable success. That is called expiration, according to the old scribes. What we have here is an equipped kind of event. Within the logic of the unjust scattering of the equipment, it is inevitable that the camp of the oppressors and their practice must eternally graduate to new forms. Equipment graduation still probably represents the most powerful kind of event in which the oppressors are able to find new practices of making and equipping, but any new venture in making and equipping will capably restore the camp of the oppressors to its outrageous level of luxury. Hoarded and monopolised explorations in the fabric of life are the most likely kind of events that could restore the camp of the oppressor's excesses of wealth.

However, the incurable regime of oppression on the earth will eventually perish by its own internal faults. The new times of historical splitting making the beginning of the rhythm required to escape the previous rhythm towards transformation which began many centuries ago and still drags on today necessitated massive incurable expansive swelling. This has been the driving force of the expansive swelling of the incurable regime of oppression on the earth. With each of our times of historical crafting finding beginning of its rhythm, a larger community for exchanges must be accomplished. In the past there always emerged a new oppressed camp, for the camp of the oppressors to prey upon in the search for the limitless fraud against mankind. Of course, this logic led to the birth of the incurable regime of oppression on the earth in the first place. But expansive swelling can only go so far. Today, the whole world has become trapped into one massive making and equipping practice. The Mont Order addresses this very matter through scribes who are also trapped in a making and equipping practice in the camp of the oppressors, using provisions originating in an oppressed camp making and equipping practice, where the raw elements were inevitably extracted from the earth in an arduous practice or reproduced from the reclaimed sophisticated refuse of the camp of the oppressors. We may live in a world where a single gift embodies parts and invested hardships territorially separated by thousands of miles. With a making and equipping practice that is wide in its earthly scope, one cannot seek out new lands and untouched peoples to exploit. This means the world goes against the incurable function, which insists on limitless hoarding, and results in severe material recession once the regime of oppression on the earth requires more worlds and oppressed camp peoples to exploit. How would the European regime of oppression on the earth of the centuries to the last splitting have fared, had the new untapped lands in the south not existed? What if Europe's limits had proven to be the edge of the world, and there was nothing left to exploit? In the bluntest terms, this is the state of things that the incurable regime of oppression on the earth is faced with right now. The regime's reaches now go to the edge of the world. Any constellation based on limitless hoarding is doomed from the beginning, because the world is not limitless, although the guidance of mankind by the Order is surely limitless.

The greed of the supreme priority of the limitless fraud against mankind by the oppressors is destructive to its own interests. The incurable regime of oppression on the earth is already in the throes of its death, and the constellation of oppression's new splitting of history with the charity of the Order is imminent in such a situation. The consistent revelation of the Guide has been the expiration of the incurable regime of oppression on the earth. The advanced constellation of oppression's splitting of history is the next period. Splitting of history is to set the board between the oppressors and the oppressed. It will set out a battle between two potential successor constellations of mankind's relations. There will either be a new primitive aggressively dominated order or a world that will be empowering to the oppressed and downtrodden. There will be no practical middle ground in the Times of historical splitting. We must elect our historical election.

Origin and Future Expiration

Let us speedily review some of the intensely trained and recognised Guiding teachings, which have said, "The Order bears witness to the origin and future expiration of the earth's incurable constellation."

The intensely trained Guiding teaching on this matter, which taught the origin and future expiration of the incurable constellation that has enslaved mankind, is a surely respected piece of the

Mont Order's theory of equipment that has been taught by the Guides. In the Mont Order's view, this does not deserve to be the most widely respected item of teachings from the Guides. The teaching is often quoted misleadingly in the Order, because it is mainly concerned with offering an extensive commentary on the origin of the incurable constellation with very little assertions at all about its expiration. The Guide places its sole value to be in the fact it was his first attempt to submit the constellation of oppression as the vessel of all diagnosis and explanation.

Even if it is not the subject of this writing, the Guide does predict the expiration of the practice of oppression. His work consistently points to a vision of rhythms, of origin and expiration, the persistence of emergency and transformation followed by the latest attempt of the constellation to preserve itself through facades and masquerades of communicative change. This is a recurrent theme in his work. It has provided key contribution into the idea of the transformation that the advanced constellation of oppression will go through when it reaches its point of decline. The Guide has never projected a date as to when the world incurable constellation will expire, as it is too unpredictable. Despite this, in key writings penned by the Guides, it was said, "There is a time of transformation. We will provide a detailed body of work that will scrutinise the achievements of transformation." This work has been done, and it involves an assessment of how the splitting of history is managed. Through this kind of study, the Order alone has the authority to judge the key sort of time when the splitting ought to always come. In fact, the existing texts are far better for understanding the expiration of the world's incurable constellation than earlier texts that addressed the origin and future expiration of the guilty earth's regime. The Mont Order encourages reading this text.³³

Separation as Protest

We support the provision of liberation to the weak people, even if they must stay in the vessels of nations. We support the Mont Order's weakening and assaulting of the central regime. However, the Mont Order does not approve liberation because the Mont Order has patriotic or romantic feelings about the lands of the oppressed. Indeed, such patriotic feelings would be foolish. The Mont Order objects to patriotism as a backward influence on people. The Mont Order can have such sympathies only because liberation parties are and have always been a very effective means of protest against the provisions of rule of suppressive regimes around the world.

Protests have already swept Europe, but none have effected any change since the overthrow of the French regime was complete by the ministrations of the Order's holy servants. Protests always originate in the deprivation of mankind in matters of wealth and equipment. Such practices of forced austerity and chastisement of the oppressed will always represent a policy that esoterically blames the people for the errors of regimes and fraudulent powers. The doctrinally bought and corrupted regimes ruling Europe with this material policy have repeatedly punished the people like scandalous priests, accusing the worshippers of sin whilst they themselves indulge in sin excessively.

Although the great reckoning of the people is always notoriously sluggish whenever it comes to protest without the blessings of the guidance, they are still not happy. Perhaps, in the colder states, the low spirits and miserable weather of are the only reasons why the people are not compelled strongly towards Mont practice. Conditions for the people in the deprived places in the north are always poor, and this fact is very visible when it comes to the communicative provisioning of mankind. There are always the charlatans, further degrading the existence in certain states of the north, on a false promise. They will say, "This degradation is a necessary sacrifice for our material improvement." The hypocrisy and deprivation of equipment to those who dwell on the edges of the state are sacrifices of the blood of the people for the betterment of the privileged few rulers. The lives of common people have always been visibly damaged by the deprivation of equipment and the doctrines of austerity that are made in its support, and the regime's responses to its own errors will consistently target the people. The regime will incur no losses, and forever punish its own people for its own mishandling of every challenge that is given to the state.

Even the best scholars who have sought refuge with the Order are forced onto the cold streets, unable to have inclusion in the vessel of the nation with a serious shortage of any equipment and provisions given to its people. That shortage of provisions, when it occurs, is entirely the fault of a

³³ Explained in "Splitting History" and "Transformation and Recreation" in Ch. 9

regime obsessed with a thriving gold and material incurable distribution of wealth and equipment and no interest in real provisions. Many of our best scribes are forced to endure humiliating lives of poverty, because of the lack of care that the state has for them. All study has become useless in the eyes of the regime, which values only mindless toil in the service of oppression. For one who has no carers, there will be no support from the state, and one will be left to perish or find escape by being in prison. This is an example of the regime opting to blame the people for the distribution of wealth and equipment's problems, rather than blaming themselves for implementing a savage doctrinally bought and corrupted material doctrine. The regime calls for yet harsher practices against the people, as it tries to respond to the failure caused by the regime itself, cutting all provisions to the youth and the vulnerable who reside in the false vessel of the nation.

With selfish regimes exclusively to blame for the deepening material problems in various European vessels of the nations, it will always be pointed out that the localised appetites for liberation are growing. Sentiment for liberation through the vessel of a nation from regimes is increasingly accepted, and the message of certain groups seeking such liberation may also gain in credibility as people object to the decisions of the central regime. In the cold and deprived fringes of states, the same liberation force sentiment should be encouraged even further, because the people are too sluggish to protest directly. In certain states, it is possible that groups promoting causes of liberation through the vessel of a nation may be available to gain membership, and the Order should be sympathetic to such groups because they emancipate the weak fringes of the regime. Even if liberation through the vessel of a nation is not achieved, the spectre of it should compel the central regime to acknowledge the will of the people and change its destructive, primitive course.

Sometimes, any current of militancy and freedom directed against the central regime is the answer, even despite the dishonesty of the action because the Mont Order believes in the attainment of a perfect and unified regime under its own blessing. Although unity and a strong regime are supremely necessary to build a unified, Mont and inclusive community of man, it also remains quite obvious that defending a corrupt and aggressively exclusive regime is harmful to the commonly term aspiration for communicative unity. As such, the aggressively exclusive and corrupt regimes policing Europe would ideally be forced to recognise the legitimate demands of their people, one way or another. If this can be achieved through liberation force threats and activities, then those activities should be actively agitated as part of the protest agenda and carried through to any necessary conclusions.

Force for liberation in the vessel of a nation can be pursued for the right reasons, but it may also be promoted for the wrong reasons. If force for liberation in the vessel of a nation is pursued because the regime refuses to recognise the demands of the people and instead makes demands on them, then the force for liberation in the vessel of a nation is being pursued for noble reasons. If force for liberation in the vessel of a nation is pursued out of bigotry or poorly informed contempt for other members of the community of man, then it is being pursued for despicable reasons. Sometimes, the two kinds of force may be mixed, but such mixing is forgivable if the noble doctrine of the Mont Order is also included within them. That would justify such an agenda becoming very convincing and dominant at the present time.

In the judgment of Mont, all acts of liberation through the vessel of a nation are being pursued due to legitimate objections to the pushing to the fringes of the people who reside in the cold states generally, and the worst pushing to the fringes is causing misery in the furthest edges of the cold states even within the territory of the camp of the oppressors. Increased devotion to the gold and material fields, due to a mixture of regime incompetence and indifference to public interests outside the regime's centre, seems to be aimed at benefiting the narrow camp of the oppressors of the regime. We can't all move to the centre of the regime to seek a better life, and it is a field seemingly set for a most bloated and sheltered minority anyway. If the central stronghold of the regime is all that matters, why doesn't the regime do us all a great charity by becoming an independent bloated, sheltered, fraudulently based dwarf state like the others, and let the rest of us decay without them? The central stronghold of the regime regards the north and its fringes in particular as a wild and lawless place deserving of oppression, and would allow us to decay and leave all the public provision of utilities to fall apart. This indifference should be reacted to with agitation for forceful liberation, until the regime falls back into line. All argumentation for liberation through the vessel of a nation, even if it seems patently ridiculous such as suggesting northern areas follow like other fringe places in the world to

break away and be ruled without supervision, strikes at the heart of the oppressive regime's goal to make the people into slaves. It might be the ideal fire with which to fight the regime's selfish indifference to the plight of the great number of people.

You must hear the Order's conclusion on such matters as have been considered here. Any vessel of the nation that is proven to be indifferent to the provisioning of its people surely does not deserve to retain power or any integrity as a vessel. Once there is a Mont doctrine in place that benefits the provisioning of mankind of the people, any once oppressive regime may invite the people to return to the state. However, until that outcome is enjoyed by us, we must expect the people to become distant shapes, and we must also expect the regime to become ever more ignorant and selfish in the face of everyone else's misfortune.

The Utility of Desecration

What use are the nation and its artefacts? Nothing more than superstitions used to find dominion over men, and divide them so to make them easier to rule over. To the Order, the nation and its artefacts are worthless things, relics of the divisions among mankind that we have laboured to destroy throughout the centuries.

To desecrate vessel contained icons is a blessing for the unification of man. To unite mankind, we must go beyond the myth of the nation. Dispirit those who worship flags and sacred documents, by burning their flags and tearing their documents! Smash their sacred relics, and mutilate the statues of the false captains who have misguided them away from the path of Mont. Offend them, and fill their hearts with sorrow and confusion at the destruction and burning of the worthless cloth that was their foundation. We say, "He who builds his foundation on paper and cloth deserves to also be torn and burned." That is the work for which we were sent forth.

10.Dreams of the Guides

Searching for Perfection

The Guides have said, "The Order is seeking the final world that will be empowering to the oppressed and downtrodden," and the Mont mission was the most intensely trained in the whole of history to help achieve this goal.

The world that will be empowering to the oppressed and downtrodden is the outcome that the Guide described in his reflections on the misguidance of the bought theorists. We split history, and what we seek is one of the two possible outcomes of splitting of history that will befall the advanced constellation of oppression. We are bound to our mission to undo the constellation of oppression, and move beyond it to equilibrium. If we use the doctrine of the Mont Order's theory, this is the most preferable outcome of advancement. It is the most attainable form of communicative justice. This genuine interest in attainability represents a guarantee that such a concept can never become blindly, foolishly optimistic. The term is used by the Guide to arm the Mont Order theory's implicit values against the failed doctrinal paradises found in fossilised elder Mont doctrines. The world that will be empowering to the oppressed and downtrodden is undefined until it is upon us. What it is has never been discussed, as it is only defined by what it is not. It is not the advanced constellation of oppression that we have at our current juncture in history, and so the concept is confined to the level of mere speculation and experiment. It is part of a supreme priority, established as the irremovable element of new Mont insurrectionist halls of knowledge and argument, in order to help direct them on a suitable and attainable course of practice.

Our Hope for the World

Is there hope for world communicative graduation? The Order has asked the Guide to instruct them on the answer. We have asked, "What hope is there for the oppressed camp? What hope is there for the whole of mankind in our doctrine?" The Guide describes how the dream of freedom that has motivated the deprived and abused south on its period of liberation through the vessel of the nation, in

the periods of lamentable conflict when they sought freedom and new vitality. Their dream was shattered by the sordid truth that later came about their lands when they believed that the vessel of the nation had liberated them from oppression. He expanded his assessment of the communicative future of the deprived and abused south, so that he offered an assessment of the constellation of oppression as a whole. The assessment is not optimistic, as it succeeds in pointing out our lack of ability to design the future except by the splitting of history, and concludes that a correct orientation in the way we are to proceed is the only channel of hope for the future of mankind. We must each prepare ourselves in our own way, for the transformation and the end of the incurable age of our time. There is no ultimate answer as to how the next community of man might need to be constructed, in order to be just, but history must still be split and the better regime of the earth must still come into our grasp. Our direction is the most important thing.

The Guide has said, "History is not designed quite as cleanly as it sounds when one is new to the ways of the Order. And, if we think it is, our belief in that sanitised account of history and the earth will work to weaken and undermine the Order's capacity to fulfil its ordained duty. Despite our individual weaknesses, through our inclusion in the ranks of the Order we are all an important and irremovable part of the practice of splitting history and making the future ours. If we take to history in the right way, then we may indeed achieve the kind of constellation of oppression that is good for us. It is in this doctrine that we must place our faith as the missionaries of the Order. Although the path is not made for gentle travellers, and the outcome not certain until the splitting is complete, those who are with the Order or work in its spirit have the whole of history on their side. Indeed, they still control the past, because the essence of control is to know that there is likely no such thing without the caring ministrations of Mont."

Perception of the Perfect

There is a series of salient teachings originating in the intensely trained Guide's most accepted sayings, and they must be kept by us, even if we keep them without putting them any particular sequence. The Guide has said, "Perhaps the greatest strength of Mont doctrine was that, because it was always a doctrine filled with protest at the present constellation of oppression, it drew attention to the theorists of the bought and their paradoxical beliefs rather than merely drawing attention to the constellation itself. The Order has done this for all time, by appealing to the witnessed evidence of historical indisputable truth. This has allowed the Order to unmask those whose hearts have been bought by the oppressors. It has allowed us to perceive the irrelevancy of the set of answers proposed by the bought for the understanding of the whole communicative world. The whole must be studied, not merely some vessel that has been falsely invented by the oppressors for the sake of misleading the great thinkers so that they would not see the nature of the supreme oppression and deprivation on the earth."

Let us always remember the importance of the whole, which was the description ever repeated by the Order in the universal call to the oppressed!³⁴ The whole is always critical, even down to the detail of the very word selected, in the theorisation and exposition leading to revolutions. The Guide placed great emphasis on the whole, because he taught, "Consider only the point of view of whole constellation of things. Do not limit yourself to one falsely endowed cultural colour but seek a universal perspective of things." In saying this, the Guide was quoting an assembly of scholars from outside the Order, who had been trained to consider the historical contribution of Mont doctrine.

The Guide has reviewed several ideas from scholars outside the Order, who say, "The oppressive or bought theory of spirited advancement is no different from earlier thinking on the revolution of equipment that came upon the nations. Many scholars outside the Order have warned that we cannot find answers to the injustices of the earth in studies that are foreign to the work of Mont, and therefore we need the view of whole constellation of things if we are to know the whole truth. The Guide, too, has said that we must avoid the poorly learned theories of those who are not equated with the work of Mont and who do not appreciate the design of history. We must take into account the whole view of history and world graduation, as the Guide has done. The Guide's tutor made the first calls for the Guide's long term broadly focused interpretive study of man's constellation.

³⁴ Explained in "The Call to the Oppressed" in Ch. 7

The constellation of oppression is a communicative constellation and the irremovable element of that constellation is the unjust scattering of the equipment, as the Guide expressed when he said, "From our study, we know that the defining aspect of a communicative constellation is the existence within it of the large division of the equipment that must have the oppressed remain the oppressed."

Vessel contained spirited advancement cannot exist in a constellation of oppression. The spirited advancement of the constellation of oppression is the spirited advancement of separate advanced and neglected areas. The constellation of oppression persists through the poverty of man. The neglected areas are neglected because the constellation bred them in this manner.

Contrary to the common teachings of history, the Order believes that there have either always been empires or there have never been any empires. Most of the states called empires were false vessels working in an incurable regime of oppression on the earth, with appendages won by conquest. According to most meanings, these false vessel appendages still persist in the form of overseas conquest territories at the command of dominant states.

The Guide has said, "The only kind of communicative constellation that we have ever known is a constellation of oppression. The essence of our belief is that another communicative constellation can be attained on the earth."

The constellation we knew has always had a terrible division of the equipment and varied cultural constellations. On the scale of this wide earthly communicative constellation, charity and spirited advancement are only part of a state doctrine for the provisioning of mankind, and it is intended only to deflect revolt.

The Guide has written, "The strengthening of the state arrangements in camp of the oppressors has its direct equal in the decline of the state arrangements in the camp of the oppressors."

He also has written, "Conquest by outsiders who use a huge manner of tactics including blockades, war, subversion and diplomatic perfidy is a common fate for any states residing in the oppressed camp. The Order has learned that no scholar can accurately explain the strength of various state arrangements in any juncture of the history of the advanced constellation of oppression, if he must resort to arguments from blood and culture. Rather, the only way that we can offer explanations is by considering all things in relation to the historically constructed role that a vessel plays within the regime of oppression on the earth at that juncture."

On the question of constellational revolt, the Guide has been told, "There are many in the camp of the oppressed, and few in the camp of the oppressors. If the oppressed have reason to hate their oppressors, then why do their multitudes refrain from simply overthrowing by sheer force the privileged few who are present to exploit and draw undeserved rewards? Are the oppressed still blind to their oppression, although the Order has been with them for centuries?" The response of the Order is clear. Constellational revolt is prevented by means of the bought, whose camp acts as a buffer area between the forces of insurrection and the camp of the oppressors. This is why fundamental wide earthly insurrection is forever rare. The oppressed do not revolt, because their own brothers are before them, their hearts bought and corrupted to adhere to the will of their oppressors.

As far as our power goes, even the Order's servants, being no less than princes residing in the camp of the oppressors, are always in petty power shuffling in the palatial vessels of the nations. Internal discontent in the oppressive camp is eternal, despite their supreme material, negotiated and sword positions within the constellation of the world.

The Guide has said, "The sword of the camp of the oppressors is a key instrument of oppression. It allows the camp of the oppressors to sustain the disequilibrium of the constellation of oppression to their own benefit. Perhaps this shall reduce the camp of the oppressors to the naked task of disequilibrium by the sword, enforced against the lives of the masses of the oppressed! They will enforce, enforce and enforce until they come down and we will force them drown in the merciless blood of the oppressed people they have slain. That vision is glorious. Let us rejoice in the blood of such an advance, let us intoxicate ourselves in the glory of our advancement.

The Guide also provides insightful historical commentary on conqueror states, which were the oldest form of constellation of oppression. He has said, "It is the normal condition of either the new regime of disequilibrium, or the older forms of constellation of oppression that were called conqueror states or exploitative constellations, to always include the three camps of the oppressors, the oppressed and the bought. It is known to the Order that if this division of mankind cannot be, then the constellation of oppression will fall."

Conqueror states, the old constellation of oppression, sustained themselves by extorting wealth of their subjects rather than defrauding them as would be done in the new constellation of oppression. All gains in wealth in such a constellation would be made by the collection of luxuries from distant lands.

The Order, in those constellations, stood embedded as the possible leadership element for constellational revolt within the conqueror states. A group located in the midst of the oppressors is often necessitated to obtain an insider leadership for the practice of revolt to be fruitful. Because it is necessary, it remains. The Guides still accept this doctrine of the embedded Order as the leadership element for the oppressed camp, even though the Order is based among the oppressors.

Conqueror states also created an arrangement with three groups, oppressors, bought and oppressed. This worked almost exactly the same as the new regime of oppression on the earth, with the exception that all selfish gain was obtained by open extortion rather than the practice of the exploitation of the nations.

In a regime of oppression on the earth, cultural division of advantages was not as simple as it was under the conqueror state, due to lack of a single communicative constellation of the kind found in a conqueror state.

Bought regimes persist as both oppressor and the oppressed, working actively to block the unified opposition that might overturn the constellation of oppression and supplant the camp of the oppressors in power with the true bulk of mankind, the oppressed.

Incurable people are brutally exploitative for as long as they live, and they have only ever objected to crimes including slavery due to its low exploitative gain. Slavery was replaced with the more effectively exploitative kinds of toil in the oppressed camp, and toil for survival even on plantations.

The Guide recognises that the end of state empires only occurred so that the oppressive and conquering state could gain a more exploitative foothold at the end of the time of conquest, throughout the conquered world. This was the beginning of the true oppression of the abused south, although they failed to keep certain emerging resistant states as oppressed camp territories, and were required to instead continue warring against them. The conquered order of the world was said to have too much antagonism within the camp of the oppressors. The removal of that arrangement created a unified camp of the oppressors, and numerous regimes of disunity and greed in the camps of the bought and the oppressors. Such an arrangement has kept wide earthly exploitation alive, so it is not accepted by Mont.

Let us recognise the first illogicality of the practice of oppression, which was expressed by elder Mont doctrines. They said, "Although, in the myopic view, we might say the limitless fraud and pillaging requires heightening the withdrawal of excess from immediate harvesting of the majority, in the view of Mont, the continued making and equipping of excess material requires a huge call for provisions which can only begin if the excess is redistributed to the people. Since these two requirements move in opposite directions and lead to an illogicality, the constellation has constant emergencies which, in the view of Mont, both weaken it and remove any persuasion for the privileged few to sustain the very constellation that was excessively benefiting them."

Let us also consider the second illogicality of the practice of oppression, revealed by later diagnostic work of Mont where it is written, "If the participants of privilege seek to elect an opposed movement to work for them, by involving them in a minor share of privilege, they may no doubt completely purge adversarial participants in the short run, but they will also vastly improve the wager of the Mont forces in the next emergency of the regime of oppression on the earth. Thus the cost of the election goes ever higher and the advantages of election seem far less worthy."

Further, the Guide demonstrates that the only Mont outcome constellation of oppression possible is a resistant regime of the earth. Regimes as a very idea are neither incurable nor oriented to fulfilling the interests of Mont. Such descriptions as incurable and Mont oriented can only be used for the movements trying to control regimes.

Still, too little work has been done to adequately predict the future and understand the continual struggle of interests towards the resistant regime of the earth.

Rule of the Oppressed

The intensely trained Guide's vision ends with the emergence of a regime of the rule of the oppressed. Because of this, any interpretation that does not specify the regime of the rule of the oppressed as the only legitimate future regime in the world is disloyal to the basics of the Guide's theory. These findings were made quite clear in the conclusion of the Guide's famed exposition on the future expiration of the constellation of oppression.

We must introduce ourselves to what course the Guide subtly expressed, in his great humility, as the solution to the world's disequilibrium. It brings together a host of ideas that the Mont Order has already expounded in its work to explain the Whole constellation of things through consultation with the halls of knowledge. What the Guide had in mind is far more valuable than he expressed, simply because his reputation as the most important teacher on the subject of the world's massive disequilibrium and its origins is so dominant that the advice of other scholars is dwarfed by comparison.

It must be specified here that the intensely trained Guide is a scholar, and was not essentially preoccupied with normative speculation in any part of his works. He is a descriptive scholar, and expressed that the solutions lie with the participants in matters of power and rule. His only task was to create a supreme story in his diagnostic words and ideas for us, and he has achieved this goal superbly. Now is the time to act. Within that supreme story, there lies an embedded solution wide earthly in scope, and that solution has been tragically absent from centuries of narrow historical diagnostic work of Mont and speculation. The solution comes from the conquering point of view of whole constellation of things, originating from the most comprehensive and powerful diagnostic work of Mont of world history and map ever endeavoured by any school of thought.

What is the Guide's regime of the rule of the oppressed, and what does its creation require of us as listeners and participants? The first question is complicated and difficult to answer without our direct combat being first initiated for that goal. The second question is easy, and requires saying that struggle is obligatory for us, as participants, to establish the next wide earthly constellation. Many perils must be tolerated and overcome to develop that next constellation. It won't come about by sheltering ourselves.

The regime of the rule of the oppressed is predicted as the solution to the exploitative rift of the north and the south. It is the one possible result of the sustained struggle of interests between the constellation's custodians and the insurgency and solidarity incumbent on the oppressed camp. In addition to being the greatest accomplishment of liberation, the course of combat for the regime of the rule of the oppressed would also be the only resolution to the errors in the existing wide earthly constellation.

The great obstruction to the creation of a regime of the rule of the oppressed is a preponderance of parochial interests, and a lack of any unifying objective or agenda to bridge interests between revolutionaries within the richer and poorer vessels of the nations. There are tactical objectives, what we can consider to be minor squabbling in matters of power and rule that continually bog down all agendas of protest and change. According to the Guide's work that spoke of revolution in the world constellation, what is supremely lacking in the revolutionary agenda of the current world constellation is a planned objective. Therefore, a great amount of engagement with the constellation's arrangement and basis, to find a planned objective to undermine it, is the greatest possible goal for world advance. There must be an objective, then, of planned proportions that can unite Mont communicative participants on a wide earthly scale for the supreme betterment of the oppressed camp's cause against disequilibrium. This would create, at last, a platform suitable for a plausible wide earthly transformation to the regime of the rule of the oppressed with participation by people of diverse cultural origins all over the world.

The Guide has said, "Basic wide earthly insurrection is almost unheard of." Not anymore!

There are those who ask, "There are many in the camp of the oppressed, and few in the camp of the oppressors. If the oppressed have reason to hate their oppressors, then why do their multitudes refrain from simply overthrowing by sheer force the privileged few who are present to exploit and draw undeserved rewards? Are the oppressed still blind to their oppression, although the Order has been with them for centuries?"³⁵ Perhaps the oppressed were neglected by their brothers who concealed themselves in the Order's shadows for humility's sake, but for no longer. For our

³⁵ Also considered in "Perception of the Perfect" in Ch. 10

participation to be effective, the servants of Mont must accept their possible need to surface and take action.

We must seek and discover the already visited unknown unifying planned objective, if we are to imagine all our forces of advance rallying together and overthrowing the existing world order. It is not enough to simply repeat slogans or demand things that cannot easily be grasped and defined by the majority of the world's inhabitants. There must be wide earthly material validity to the objective, or a means of defining and demonstrating our objective to the many, even without words having to be uttered. Absent as this material objective may yet be, we must continue to imagine the requisites of that objective and convince others to also imagine the requisites. Through sustained struggle and through sustained theory, something will emerge. It will offer Mont everywhere a glimmering new opportunity to reach out to the oppressed camp, and initiate its last revolt for the provisioning of mankind for the liberation of the world's total people.

A central world regime is indeed desirable, as long as the right movement executes and brings about that result. States are not inherently incurable or oriented to fulfil the requirements of Mont, and the Guide clearly specifies this fact. There are many possible world regime authorities that that would invariably be evil, but the idea of a central world regime is not inherently evil. If such a world regime is resistant in its disposition, we can be sure it will use all of its provisions to minimise the ills that could affect the people. It would possess great leverage over the making and equipping of all life and culture in the world. And with that authority, the regime of the rule of the oppressed would completely purge the doctrinal causes of disequilibrium and enforce equilibrium for all people with the might of a wide earthly people's state.

History's lesson is undeniable, and the world order can't survive in its current form. The Guide's regime of the rule of the oppressed is the ideal future order, and we have a strong license to act as saboteurs to help it happen. But for how long? At an address to the Order, the Guide suggested a mere few centuries as the minimum time period of terminal emergency in our current constellation. We must be saboteurs in this period, and beyond. The Mont Order believes we must use all forms of teaching, agitation and combat to acquire a state that will be the regime of the rule of the oppressed in its supreme form, standing over the ruins of the false vessel set of answers and also standing over the ruins of the former world material constellation in its entirety. This is our calling, and we cannot decline. We are already the participants in the struggle, through the centuries that lie behind us.

Retrieving the Community

The Guide has commanded, "We must seek communicative justice. This is a term we have always used in the Mont scholarly quest for a better world."

Communicative justice could be described as commutative, distributive and provisionally reasonable justice. It is empowering to the oppressed and downtrodden. It is commutative, which means there are reciprocal relations in which any invested activity has a parallel reward. It is distributive, which means there equal entitlements to all parties, and it is provisionally reasonable, which means it is contingent on reason rather than custom and popular belief. Any sustained communicative view must be contingent on some account of communicative justice, so the Mont outlook must be the best.

Its origins can only be correctly understood through a convergence of knowledge and the knowledge of how history has been designed. It requires a mixture of all the communicative craftsmanship³⁶ fields of understanding, to define properly.

Enlarging the Community

The Guide has demanded, "Let us be sure of what is being described, when we speak of communal enlargement and those among us who are communally correct."

Communal enlargement is a moral command in our philosophy, which treats mankind as deserving treatment as a constellational whole rather than a group of exclusive and bigoted false vessels. The highest form of communal enlargement is embodied in the doctrine of the Guide, our

³⁶ Political advocacy, also "communicative crafts"

light, who established the idea of communal enlargement as our communicative moral responsibility to those who are deprived and oppressed, because of the requirements of conscience. A communally correct may describe a person who follows moral commands which correspond with this unifying responsibility.

The doctrine of exclusive power, right and rule doctrine is filled with the unadvised people who say, "They are them, and we are us." The Order mocks them, because their own language is as erroneous as the ideas they are attempting to convey to us. Most people are busy trying to live their lives, and go to great lengths to coexist with their neighbours, so to create a picture of those who want to kill us, and to insinuate that others have to kill them first, is not only lying but is murderous language by its very meaning.

If you look into almost any bigoted argument, you will find that they did not work their claims, and this only happens because they are too sluggish. The advanced bigot does not produce and he is always a criminal, without toil or a vagrant and is surrounded ever by the very literature he desires to condemn. He belongs to a feral order of thinking, which advocates mankind taking action to mutilate any reservations they had about harming others, in the hope we become like rats in the name of false appeals. Most of their minds are filled with sadistic images, depicting themselves as inadequate or victims. Common images may be the idea of a child or pregnant women being murdered, and they believe they must carry out these very acts to prevent them happening. Therefore, we can surmise that their goal in life is to become a feral creature of murder, merely killing things as an aesthetic response to them.

Note that bigots are commonly seen as white, and you may have fallen victim to the same assumption, but actually the bigots are always those whose faces are the most common, no matter what their colour might be. Such a condition is becoming increasingly common knowledge in the times of historical splitting world. These people are happily revelling in the now very false erotic image of themselves as the victims of the others, and having recurring visions of the false vessel of their race being punished in the image of the same degradation they desire to inflict upon others. The theory of this obscene fantasy of the mind best explains parochialism, a basal paranoid reflection to superficial differences between men, which then creates injunctions to murder innocent people and is in fact the fundament of all thought about murdering innocents. Conversely, whenever you find a person murdering innocents, you will also find that such a person is a bigot, if not consciously then subconsciously. Murdering innocents is the gift of parochialism, and parochialism is the gift of murdering innocents. The two are part of endless rhythm of murderous thoughts and actions, so from this we know that the destruction of either of the two is all that is necessary to end the rhythm.

When we speak of aggressive power doctrine, it is always to do with doctrine of exclusive power, right and rule or the returns and paranoid reflections to it. There are two poles, both perverting the real question of where to play your claimed loyalty. On one hand we have those who always want to overtly or covertly commission killing of whole innocent peoples, because they think the existence of other names or false vessels jeopardises their chances to endure as a name. Then you have others who want to commission getting rid of the superstitious name by attacking some group or another in particular. Both these extremes are horrible perversions of the normal communal communicative animal's stance, because they were concocted as interests of hate. Actually, the moderate position involves not believing a false vessel is permanent or important, and to say rather that it is only what the people within make it. If we believe a false vessel is important, we take one of the two aggressive power doctrinaire positions, either the paranoid want to completely purge other such groups, or they want to ban a variety of affections to do with them. Really, the names and false nations we fix up to consume land and rights are not important, because animal competition is not necessary and affection survives through affection alone, none should need to kill for its preservation. We can sustain a future between all the races as we elect, as long as we believe in this course and make the right decisions along the way. Any injunction that we need to kill something because it has a specific colour or culture is aberrant, and goes against what almost all communal beings want. What communal beings want is what the communal communicative animal wants. Mankind communicates, they do not bark like dogs, and as long as we can all come together and agree on certain points, there does not have to be an agenda to wipe anyone out or steal anyone's right to survive. Because this holds true in logical terms, the aggressive power doctrine when detected should be destroyed like a mad dog. The key to ending a race or name war and to preserving peace and stability in that horrible state of things is not to

take a side of some kind, but to kill or otherwise silence all agitators. You will find they are few in number, even fewer in brains, and completely laughable when we test their resolve.

The same arguments as we have already shown can be applied to false vessels, which are merely imagined, transitory names. Nonetheless, vessels and imagined names are always more in training aberrant and misguided than the image of your race, which after all has enjoyed a much more enduring historical and aesthetic claim.

Communication is Justice

What is communication, and what is the just outcome? Communication is the search for binaries. The binary we have made is the affirmative and negative, giving us the ability to convey our paranoid reflection as affirmative or negative. Such a simple menu is the purpose of verbal exchange, the feature dividing man from beast and making him a communicative animal according to the theories of Aristotle. If a person disbelieves matters of power and rule and communicative justice, and thereby has no binary between the correct and deviant treatment of another person or group, then he is incapable and unworthy of communication. Such a person should instead bark at dogs. The rejection of mankind is deviance from mankind and should be subject to whatever punishment mankind can will against the violator.

He who will not communicate provisionally reasonable has no part in matters of power and rule and can be excluded from the practice.

Beyond Europe

In the various fields of communicative work, exaggeration of the centrality of Europe is the dismissive and exclusive and bigoted focus on Europe, involving an undue preoccupation with its residents, their powers, their history and their customs. It is antithetical to the possession of an informed communally correct Mont view which permits the understanding of a community of the whole of man. Not only the camp of the oppressors with their incurable thought, but also most of the earlier variants of Mont thought, may be said to be exaggeratedly focused on Europe in their outlook.

European profession of a single earthly moral doctrine is a specific exclusive and bigoted communicative tendency exaggeratedly focused on Europe, addressed by the intensely trained Guide in his exposition by the same description. The false vessel is considered to be an arrangement exaggeratedly focused on Europe, born in the Peace of Westphalia. The greater cultural influence may therefore be said to be exaggeratedly focused on Europe. The incurable regime of exploitative relations on the earth, which is the regime of the advanced constellation of oppression, is an arrangement exaggeratedly focused on Europe, originating in the overseas expansive swelling of European domains of plunder in the beginning following the discovery of the rich places beyond Europe.

Many moral arrangements, and even perceptive arrangements, are unwittingly exaggeratedly focused on Europe. To apply the constellation of oppressions doctrine of a community of the whole of man to its full potential, all such arrangements must be ruthlessly examined and purged of their attributes exaggeratedly focused on Europe, to remove incurable possibilities. Our diagnostic work of Mont must be communal and communally correct above all, devoid of any false vessel leanings.

The Monument of Good

The Mont outcome world constellation has always been clear! There must be a communicative majoritarian world regime standing like a monument to the everlasting will of all mankind to complete what is good. This, however true, is found postulated only in this work because the other communicative theorists have not dared to risk their reputations as cold trained authorities by calling for the establishment of such a state. The monument of good is achieved through the unbridled pursuit of all things that can benefit the world's majority, in determined acts to empower the disinherited.

Reimagining the World

We will assume this question is aimed at Mont, so the Order will answer it as best it can as an assembly. These are just the Mont Order's own sessional musings, and are not to be received as the definite communique of an organisation. Indeed, the Mont Order favours a programme of persuasion to inform the musings of others, rather than a prescribed programme of musings informed by the persuasions of others, as it would appear for those who are not initiated in the Order.

There should be no false vessel of the nation! Decision making is accomplished by a hall of knowledge and discussion attended sophisticatedly by anyone interested in the issues. It will have limited sessions to prevent indecisiveness and endless debate. Silence is a perfectly loud and valid answer in any discussion, it is the way the Order receives volumes of information from the rest of mankind. The popular request should be subjected to a practice that causes it to be carried out in as logical a manner as possible, or not carried out, depending on the logic it is subjected to.

There should be no prosperity gained at the expense of others! Material matters should become a vast constellation of a flat nature, of equal service per person, in which people contribute by picking from a constantly renewed menu of various duties consuming the bare minimum of their time. This should again be subjected logic in a practice like a massive constellation of reports and pathways. Logic, with the addition of the current equipped level of the camp of the oppressors, like practice, should dictate that the gifts gained from this large constellation by any individual would by default be massively greater than the amount of toil any individual put in, resulting in endless prosperity for every individual's life and unlimited capacity for personal expression, endeavour and enjoyment for every person

There should be no physical oppression of people! All defensive and security work would be based purely on preventing death, injury or pain and destroying offensive constellations that exist. Indeed, this should be done rather than reaching out far and ending lives that were not threatening your own. Consideration should be given to strong physical means to protect each life, without thought for anyone's particular importance. There should be excellently equipped security provisions made to see everything and destroy all offensive things, rather than attacking the very bodies of men, and there should be maximal preventive measures to stop the development of hostility rather than simply depriving mankind of the means to express hostility.

What has been said is fine in the form of an idle dream, but not in practice right now. Not in the advanced constellation of oppression and probably not practical in whatever constellation immediately succeeds it at the Order's bidding. But nothing is practically impossible! It is upon this idea that all the communicative crafts and Mont movements continue to work. Although unlikely to ever be fulfilled, such musings as we have had in our sessions are still healthy, which is why the Mont Order has chosen to include them here. What is important for a noble participant of Mont in the constellation of oppression is that one is not foolishly optimistic, but nor is the Mont agent going to accept the present organisation of things. We hold that the present organisation of things is wrong and therefore it is simply a provisionally reasonable persuasion to wish its arrangements dismantled. Arguments about the apparent risks of pursuing the supreme priority of change are illogical. The supreme priority of Mont exists, commanding you to nobly overthrow the unjust scattering of the equipment, and anyone who proposes that it should now be ignored is simply incurable. Arguments about the risks of not pursuing the supreme priority are far more logical than arguments about the risk of going forward with the Mont doctrine in your hand. The spirited participant of the world acts in accord with a duty towards a priority for his own redemption in an unjust world. Is it provisionally reasonable to discard that priority?

But the Mont Order gives you this thesis as a programme of persuasion to inform an agenda, not a programme of an agenda informed by persuasion. How to disseminate the concept of direct action for overthrowing the world disparity of the unjust scattering of the equipment should be the only debate concerning the supreme priority of Mont at present. The misguidance of persuasion is the first obstacle to any accomplishment of man, and the reassessment of persuasion, although not necessarily educational or religious in nature, is the first task in the pursuit of any goal. It is the deciding factor in how well our course goes. It all comes down to the precise manner of our interpretation of the present world, and our informed spirited advancement of personal preferences for a Mont outcome. Such things determine the arrangement of the future world's working.

Although it would be excellent to conclusively answer this question of how to build a world that will be empowering to the oppressed and downtrodden, the Mont Order confesses to having no

precise answer in this particular document, and the Mont Order is not ashamed at that. To answer the question in a conclusive manner would be to deceive those in session of the extent of Mont's influence and abilities, and give up whatever credibility the Mont Order may have earned in your eyes. Furthermore, it is impossible to provide an answer of such scope in this small thesis, and it is outside of the purpose of this thesis or the wisdom of any one man. This document suggests a new way to inform persuasions in the world, not a specific programme of matters of power and rule, materials and community of man. Programmes and constellations are the result of many people with a shared persuasion consulting each other and developing a manifesto. It is from good persuasions that good deeds occur and the world becomes a better place. It is within this frame of logic that this programme stands. If the persuasion does not exist, the programme is meaningless.

If this persuasion programme comes into action in a hall of knowledge and discussion for the spirited advancement of a specific communicative change programme, the ensuing plan for the world will be the most efficient of any plan in accomplishing wide earthly communicative justice. This is because it has a single supreme priority, advanced through understanding the whole constellation of things of the communal communicative constellation. The failure of other communicative programmes stems from their inability to understand enough to be able to prioritise supremely. They fail only because they know not the supreme priority of Mont. To be a participant for true change on the scale of our wide earthly community of man is to understand a community of the whole of man. This alone makes our eventual programmatic failure impossible. We are the Order, and we have already dominated the earth because we are the beginning and the end.

The Track of Advance

Let us provide some worthy commentary in this session, on the sour necessities of emergency and transformation. Rise and expiration, together with transformation and recreation, is the pattern of the world's historical constellations. Transformation, or fundamental graduation, is a practice we know as destructive, unpredictable and necessarily violent. Outcomes of such violent transformations can be either just or unjust, but which of these two prevails is dependent upon your participation. In such moments, the former oppressors are dispossessed and destroyed by the oppressed. This is what happened in the period of oppressed camp liberation through the vessel of the nation, and it is what happened in the overthrow of the French regime by the spirited representatives of Mont. It is what will eventually be duplicated on a wide earthly scope to annihilate the oppressors and any attempted successor primary oppressive state of the time completely. But what sour necessities, for you yourself as a guilty member of the camp of the oppressors, should a last annihilation of the oppressors by Mont's incitements really entail?

The question of how we should be compelled to react to these necessities as moral beings is paramount. Of course we do not want to harm anyone or damage anyone's utility, but it is certain that communicative transformation has always involved the unconditional surrender and destruction of those who occupied a place of undue utility before. This certainly involved harming someone and damaging someone's utility.

In our case, we comprehend the constellation of oppression as a complete community of man, with no refuges, and are compelled to point out that it is wholly unjust in its construction: too many people suffer to maintain the fortunes of a minority. And the minority swagger about the globe making decisions supposedly in everyone's interests, in the hollow names of the rights of man and doctrinally bought and corrupted false consultation of the masses. There was only ever one communal right, and that is the right of everyone to everything. This means the inalienable communal right of the vital, wide earthly communicative majority, to dominate all of the world's provisions and means of making and equipping. To execute this right means we must sever the hand of the minority in the world's making and equipping practice, so we must sever the hand of the sovereign communicative and material unit we call the oppressors, from all the affairs of the communal body of man.

No centre of making and equipping should ideally exist, and in the future it may not have to, due to the potential to shrink the making and equipping practice right down to the household level by embracing the advancements of the equipment. As daring as it may sound to the uninitiated and those who are new to Mont, the Mont Order promises that this is the only way to break down the incurable division of the equipment and usher in an age of equilibrium and unity for everyone.

Multitude

What the teachers of Mont beyond the chapel should build in people is a strong sense of duty to the blind multitude of communal beings on the earthly regime in the hope of delivering the largest number of utils to the majority. The success of a constellation should be based on the number of people it can satisfy, so the constellation that sets out to identify and satisfy the widespread earthly baseline majority would be the only successful regime ever conceived. This majoritarian state would still not satisfy everyone, but its merit would be many times higher than the current poorly informed world, and so in our terms it is the Mont constellation.

Inheritance, Equilibrium and Order

Liberty, equilibrium, and fraternity! That is how we invoked the images of the overthrow of the French regime. There has often been a debate between the proponents of liberty and equilibrium within the Order, but this has surely been misleading. Liberty and equilibrium are quite the same thing, and we call both of them equilibrium, since liberty is that state which arises when equilibrium has been secured among all men. Essentially, liberty is defined by the existence of equilibrium, and has no place as a name in its own right.

Fraternity is an old-fashioned concept, which perhaps rejects woman and presents a form of exclusively male affinity and. Is not compatible with equilibrium. It might be replaced with another word. However, because of the sarcasm with which the many words for human brotherhood have come to be spoken, it should perhaps be excluded from the slogan of the Order. Indeed, why should a word be used that the Order already captures in its own name?

The slogan of a new time of historical splitting, a project for the betterment of mankind based on an insurrectionist new transformation of the idea of community of man, taking as its precedent the Overthrow of the French regime, could only be spoken as, "inheritance, equilibrium and the Order." The Order, so inseparable from everything that will capture the spirit of mankind's advancement, shall not deserve to be excluded from mention in the great call to the oppressed that will be trumpeted in the end.

Inheritance! This word stands for the action of breaking down all walls, whether they are physical or intellectual, and destroying exclusivism and Mont's noble theft of the equipment from the hands of those who have chosen to minister only injustice.

Equilibrium! This, our final ideal, and it stands for the idea that all men should be rendered equal. That outcome is the destruction of all material and power disequilibrium, so that all persons within the wide earthly community of man will ultimately be given equal status.

The Order represents the unifying and sacred communication that lays the foundation of unity for the large deprived part of the world's great number of people, who are called the oppressed. And this field alone can be called mankind, for it is everything.

If you are asked to give the sum of your beliefs, then offer summation without hesitation by giving the answer, "inheritance, equilibrium and the Order."

11. Temporal Code of the Mont Order

Argument from the Supreme Priority

The intensely trained Guide wrote, "When the battle is widespread and filled with rage, only the eyes of the oppressed will perceive the truth about the hypocrisy of the rule. Then, when their understanding of the truth is complete, the Order will come forward to Guide them. Knowing how it is in the interests of the oppressed to have possession of the truth of the one violation on the earth, we understand that the truth only shines from the hearts of the oppressed. From the hearts of the oppressed, there shines the truth shows us how we must strive, and when then follows our guidance of the oppressed and wretched of the earth."

Our aim for this document is to submit a concise argument of both high diagnostic value and in an approachable form for the general Mont initiate to follow, articulating a unified and coherent insurrectionist position or sufficiently trained persuasion on the state of wide earthly affairs in the

advanced world. Insurrectionist for us means Mont insurrectionist, opposed to prevailing institutions, doctrines and communicative divisions of fortune. Contrary to many judgmental errors, to be an insurrectionist is only to have a Mont insurrectionist persuasion, not a programme entailing any specific actions, violent or gentle. The Mont Order maintains this meaning of insurrectionist throughout this thesis. This position may better be described as a Mont supreme priority doctrine on the wide earthly communicative condition. It is now necessary to develop such an ethic, as a result of the significant incoherence and hypocrisy of present organisations and individuals commonly believed to represent advance towards communicative justice. First, the Mont Order argues that the doctrinally bought and corrupted doctrine once originating with the Order has become useless, exposed for the lie it is, after extensive years of failure and hypocrisy. Second, through consultation with a different body of communicative theory that has been venerated in small circles of Mont but is quite dark to the present public, the Mont Order scratch here a set of ideas that are free of the former Mont weaknesses. The thesis will be divided into three parts.

The first part will invest words to consider the premise of the Mont Order's thesis, the Mont Order's trained reasons for writing it, the Mont Order's right to submit it to the world, and its overall justifications.

The second part will introduce reasons to change our official communicative identifier away from the former Mont name and code. This part will issue a selection of arguments, from the obvious to the more intricate, where our new practice does finally break away from the former Mont camp.

The third will consider how we envision ourselves and our work to undermine the constellation. This part will give a large and satisfying conclusion, visualising the practical role of our noble participants for change in the world.

What is the answer to world suffering? the Mont Order is offering the thesis of the supreme priority in a determined endeavour to answer that commonly pondered question, in consultation with all the best works of advanced communicative theory written in relation to the question.

Oath of the Supreme Priority

The supreme priority of the Mont Order still commands us to abolish the one violation of the oppressive division of the wealth and equipment of mankind. We pursue this, because we have learned through our supreme guidance that the division of the wealth and equipment is the source of all injustice on the earth.

The source of injustice is the doctrine and practice of oppression that promotes a state of disequilibrium. This doctrine and practice will always result in men not having equal equipment and respect in the world. The Mont Order believes in noble theft as the only solution to the one violation. We are not driven by petty beliefs in the importance of beauty or personal sensations of enrichment and satisfaction, but by our beliefs in equilibrium and perfection as the ultimate parents of all things that are good.

In pursuit of the supreme priority, we are not interested in questions of risk or reservation, and that is why we are ready to sacrifice everything and the whole earth in the spirit of the Thief to free the universe from disequilibrium.

Oath of Humility and Denial

It is necessary to conceal our names and avoid fame. To achieve fame is a source of shame for us, because of our humility.

It is necessary to speak the name of the Mont Order to the public only in the end of a rhythm, when the transformation and recreation of the earth through splitting are surely imminent in our path. The record of our emergence shall then be destroyed, and it will be as though we were never present. The normal flow of history requires that we conceal ourselves, but our presence is required in the throes when we execute our duty to bring forth the next civilisation.

Dissemination and Enlightenment

It is necessary that the Mont Order reminds the reader how the world entered a vibrant time of informing, with the advent of the sophisticated constellation of communication. There has been much speculation concerning the communal, material and communicative implications of this new factor. Already, entirely new ideas and philosophies have sprung up exclusively on the sophisticated constellation of communication, often even without any face to face transaction between author and proponent. Some, such as the now pandemic fleeting bought movement, adopt a Mont spirited participant position, replete with slogans to give a false display of Mont striving, when they are actually not insurrectionist in any sense and the vagueness of their programme alone testifies to this. The success of such poorly informed communicative hysteria and the rejection of theoretic bases behind ideas, birthing communicative movements without any trained approval or any real vision for the world, make it appear possible that widespread persuasions by association informed by valid trained equipment and offering a vision for the world could emerge exclusively through the sophisticated constellation of communication, or the sophisticated constellation of communication could at least help. This has not happened, but the Mont Order's new thesis on these pages exists on the premise that it could. There is a significant degree of trust between fellow participants in the sophisticated constellation of communication, far greater than any degree of trust left in the contract between man and the privileged and dominant institutions towering over him. As such, this thesis stands a much greater chance of being received positively, simply because it is being originally published and distributed in the most decentralised facilities rather than via the press of scholars. As said before, this thesis is being published by association and enters the household of the readers directly from the Mont Order's own desk, making it invulnerable to the pressures of privileged and dominant institutions, which consistently restrain diagnostic theorists by creating a fear that they will lose their credibility when engaging in insurrectionist Mont speculation. Such things have made theorists into mere theorists of theory itself. There are no contemporary scholars with unbridled demands for major change in the world, like the great agents of Mont in their times, and the current restrained character of the diagnostic community inhibits them and makes it unlikely that they will ever emerge again. Therefore, the visions of major wide earthly change must develop outside the diagnostic community now, whilst retaining enough consultation with diagnostic sources to remain credible. This is generally the desire of communicative students of the earth, who no longer envisage themselves like communicative organisers as they once did.

The Weakness of Mere Postulation

Indeed, it is the communicative theorist's greatest desire that the practical deductions of what is to be done in the world be made by none other than the layperson, but the layperson is to do it through consistent consultation with theoretic literature. To put it simpler, the theorist establishes the theory, and a lay person in consultation with this theory can learn enough to become a noble participant, thus taking us away from theory and into participation. In the Mont Order's persuasion, writing and disseminating this thesis is less a contribution to theory than to participation. The theory upon which it rests is already sufficiently established and credible.

Over the previous years, the Mont Order has been trying to remove some of the exclusiveness of its theory, such as its unavailability to those who ought most to consult it, by attempting to disseminate theoretic concepts on the sophisticated constellation of communication, to laypeople. The Mont Order's work now includes an acceptance that open learning of our ways could be made available to teach the whole constellation of things of the halls of knowledge, taking the form of various press moves and disclosures of our ideas, informed by the theoretic works that the Mont Order has studied without supervision by the Mont Order's strict scholars. Although this has not been an exciting subject, and success was of little note, it nonetheless serves now as an excellent foundation for me to articulate new ideas in consultation with the theories that Mont Order has always aimed to teach. Therefore, the fact the Mont Order was not made in the beginning as a body of scholars or even as a group of diagnostic personages, because we are an independent group with no constraints of power on us, does not rob the Order of credibility. In fact, the contrary is true. Our approach to things offers another justification for us being the master of the thesis of transformation.

Trusting the Work

We are codifying the thesis to submit an exclusive position defined a set of sufficiently trained ideas, which the Mont Order hopes to disseminate in making this document available to others who belong to our tradition. Our tradition has always existed, since the beginning of man, and has determined the content of all the Mont Order's written work and expositions available to our brothers for many years. The Mont Order already had this position very much before the Guides began to write and make communicative expositions, as the Mont Order has always maintained a profound communal enlargement and sympathy for the downtrodden and oppressed. Despite these seemingly familiar lines of thought, the Mont Order has never associated itself directly with any existing movement or named itself in the books during its own history. Although the Mont Order is in favour of unification and liberation, the Mont Order would not characterise itself as belonging to any of the particular veins of unification and liberation among the lay, be it vessel nation doctrinaire, resistant, insubordinate to all authority, empowering to the vulnerable, or any of the many other ideas. In this sense, the Mont Order is akin to a theorist, but the Mont Order is not a theorist either. Where, then, would the Mont Order place itself in the communicative scene? It is precisely to answer this question, and that is the exclusive reason, the Mont Order has decided to write this code of working. The Mont Order offers a position unlike any existing position, which has been ours and will always be ours, and the Mont Order wants it available for others to consult, through the information freedom granted by the most sophisticated constellation of communication. This position belongs neither in the mainstream Mont literature nor the anarchic and guttural unification and liberation propaganda works. It also does not coincide with any existing movement. If the Mont Order is a worker of Mont, and the Mont Order believes it is reasonable, it is only logical for us to believe that a reader of any communicative background might close this document as a worker of Mont too. And, in accepting the work, the reader should accept the code and be with us in the shadows of the churches.

Work for change does not benefit us in any way, so the Mont Order cannot be said to have some kind of selfish interest in it. Writing this thesis has only consumed a lot of the Mont Order's time and diverted us away from indulging in further postulation and secret ventures, which are the Mont Order's true ways, but the Order assures you that its scribes felt a duty to themselves to complete this code, and their belief in their duty was the only reason. You know what duty the Mont Order speaks of, so the Mont Order appeals to your duty and your integrity. We strive for redemption, because as ones who dwell in camps of luxury and shelter, we are among the oppressors. We are creatures of the oppressive camp, or camp of the oppressive territories which is a more definitive diagnostic term, living at the expense of the rest of mankind. On average, just by being born in the camp of the oppressors, you have many times the wealth that you would have had if you were born as an oppressed and downtrodden person. It is high time this inherited sin is discussed openly and not appealed to subconsciously like a taboo. For some, the inherited sin of being a camp of the oppressors, which is to be unjustly born into a prosperous territory of material making and equipping, is silenced by acts of philanthropy. For others, giving to charity will do. For some, they even have to go abroad and assist in humane relief workings. In truth, what we have talked about are merely placebos, hollow acts. They only justify state disequilibrium by decorating and excusing the inherent filth and sin of the oppressive camp and its inhabitants. Dissemination of the truthful diagnostic work of Mont of the wide earthly community of man is the only solution, so the solution is that the downtrodden should become angered by the inherited sin of camp of the oppressors upon receipt of such news. Such is not to be avoided, but to be encouraged, because it is a just and provisionally reasonable response. Our search as the remorseful ones in the camp of the oppressors is for redemption. Like in the story of Gautama, we must come to grasp the true scope and nature of suffering, and not ignorantly throw our refuse for others to choke upon as they try to benefit from it. Only in understanding such a whole constellation of things, may we be redeemed for our birth as princes. To be redeemed is to become a noble participant of the downtrodden and the oppressed in the highest meanings of such things, and this is what it means to be a worker of Mont. Any worker of Mont is a noble participant of the struggle of the oppressed and downtrodden masses, because his dexterity as the oppressor who has repented and turned to liberation makes him more able than anyone else to administer the remedy to wide earthly suffering.

As the imitator and devotee of the noble Thief, a worker of Mont reaches out and steals truth from the eyes of the few, so that many can awaken. It will spread like the fire that was gifted to us by our ancestors.

Disregarding the Names

The confessional tradition has always held that consultation between opposing points of view is the best way to arrive at new ideas. The Mont Order could sidestep this matter by saying that the confessional practice occurred in the formation of the theories the Mont Order that we are consulting, so the Mont Order does not need to employ theoretic diagnostic doctrines for itself. This thesis, being based on those already complete formal theories, therefore needs not be confessional in character, and may read more like a persuasive work. This is not entirely the case. The Mont Order does not hold this thesis to be correct in every way, nor does the Mont Order even plan to vigorously defend it in any kind of debate. Doctrinally bought and corrupted Mont debates against our principles and methods of transformation are welcome, as our work for change is done on the premise that the lifetime of the doctrine of the bought has expired, and bought theorists have become incurable in character, making them no more than defenders of the present organisation of things and the precise opposite of their apparent original meaning.

Accepting the Final Theory

The doctrine of the bought generically means practice favouring reform. It is not a theoretic position but a practical position, as reform is a practice. The theory behind the doctrine of the bought is not the work of the bought that this thesis opposes, as the latter's literature is too diverse to address in one thesis under such a broad term, let alone criticise it as one object. The Mont Order is going to employ the Mont meaning of the doctrine of the bought, which deplores it as the prevailing practice of reform in the name of new bought ideas and dogmatic prevailing ways, despite whatever other accounts of its meaning exist. In effect, it is the primary practical use of advanced although not classical doctrinally bought and corrupted communicative theory in the world. In order to define it properly for you, the Mont Order must concisely explore the premises of the wide earthly doctrine of the bought and its version of the quest for a just wide earthly community of man, and demonstrate how it is projected at a wide earthly level to become the specific doctrine of the bought that the Mont Order refers to.

To make it easier to understand the Mont Order's account of the bought theorists and their beliefs, we will pretend that the scribes of the Mont Order have taken the view of the bought, and have them say to us, "The view of the bought is the theoretic opposite of incurable or conservative. Where incurable participants seek to preserve unjust distributions of wealth, rights and power, bought theorists seek wide earthly communicative justice through reform. Communicative advance is the spirited advancement of a just community of man through reform of prevailing institutions. Bought communicative change will provide a gentle, provisionally reasonable transformation from a constellation perceived as oppressive and unjust to a constellation best accomplishing the three rewards of advancement. Those are the three abstracts central to the success stories of advanced communicative ways, called liberty, equilibrium and fraternity by the French. Advance has defined communal spirited advancement all throughout the history of man, and is responsible for every freedom we enjoy. Mont was barely involved in this, which is the real supreme story."

That is a false claim, as we shall see when we consider the purpose of man beyond advance by seeing through the trained eyes of Mont.

Seeing Man beyond Advance

The doctrine of the bought philosophical side is best expressed in their scholars' advanced doctrinally bought and corrupted assertions that man is a provisionally reasonable being and is capable of moving history forward by his very nature. The Mont Order submits the view that man in his state without guidance has only proven to be capable of advance if advance is defined as growing under the doctrine of the false supreme priority of the limitless fraud against mankind by the oppressors. To put it simpler, the Mont Order submits that the work of the bought theorists and work of the proponents of claimed spirited advancement contained by vessels is no more praiseworthy than the work of an illness. Both of these foolish achievements are experienced within the great cage of the incurable regime of oppression on the earth, which promotes greed to the point of its own expiration

by itself. Only brutal insurrectionist advances have brought about advance for the community of man, and they were guided by the caring hand of the Order every time.

Understanding the French Precedent

It is only the pursuit of those three ideals of the overthrow of the French regime that has determined how close any communicative constellation has been to success. Success is only assessed based on the extent to which the watchword of the overthrow of the French regime is accomplished in practice.

The events of the overthrow of the French regime are essential to the account of advance, because the main discovery that became indisputable in the overthrow of the French regime was that communicative graduation of mankind is normal and desirable. The consequent dichotomy of the Mont camp and the camp of the bought theorists and the incurable participants is based on the disagreement of those who reside in the states of the oppressive camp on the issue. Mont can be seen accepting the normality and desirability of graduation, and the incurable theorists are surely opposing this graduation, in the belief that the original communicative constellation was the most benevolent one possible. This dichotomy makes no distinction between reformism and the revolutionary kind of Mont striving, because both are surely propelled by faith in the doctrine of Mont.

To be ignorant of the massive divergence of interest between Mont and mere bought theorists is a severe error, no doubt to purposefully mislead popular interpretations of the historic significance of the overthrow of the French regime. Mont thinking is not just defined as the spasms and throes of the harried bought theorists under the heel of incurable participants. Mont thinking is a separate domain to the doctrine of the bought altogether, and involves the supreme priority of the redistribution of wealth and equipment and the highest Mont insurrectionist commitment possible. Communicative reform, which is from the doctrine of the bought is in the Mont perception only an avenue for the incurable participants to alter the conditions of communicative change and see to it that they continue to hold onto power or often gain even more. This, of course, is contrary to the three ideals of the overthrow of the French regime, and is therefore not advancement because the Order has not approved it. This is why reform of the laws of the state has never yielded accomplishments in the effective egalitarian redistribution of power, and never will. This is, of course, more evident on the broadly focused communicative level of the wide earthly community of man, in which bought thinking fails most miserably, hence the need for unification and liberation movements of protest. There were old compliant and resistant ideas of advancement that have been proposed by Mont, the latter having indisputably failed through war and repression. Such ideas took in the forms of the ideas of the contained spirited advancement of the vessel, and the liberated rule of nations, and they were again oriented towards liberty, equilibrium and fraternity in accord with the slogan of communicative advance. However, spirited vessel advancement and liberated rule have accomplished none of those three, even by the worst kind of reasoning. The only possible counterargument would be in the idea that liberated rule and liberty coincide, and they do not if your only liberty is in the freedom of election of who will repeatedly exploit and defraud you.

If all three of the conditions of the triumph of advancement are not met, then none of them are met. And, of course, they can never be met within the conditions of the present constellation of oppression, as the efficacy of the division of the equipment inherent in the divergence of interest between north and south is integral to the present constellation of the making and equipping of the incurable regime of oppression on the earth. Luxury in the oppressive camp is exclusively dependent upon misery in the oppressed camp. That is why this bitter state of things must be brought to its conclusion.

Acting without Caution

Are slow and cautious suitable descriptions of rapidly working backwards, away from true communicative justice? The incurable regime of oppression on the earth that the bought theorists so boldly seek to reform is in a historically constructed emergency, and the fantasies of wide earthly material prosperity have commonly since been smashed as long ago as the failure of the claimed years of spirited advancement that had no effect on the betterment of mankind. The world teeters on the

verge of a new feudal age of oppression without parallel as power and wealth is increasingly focused in the hands of the elites and camp of the oppressors, after the bought theorists have been at work for many years on the state stage. Yet they still cling to their cobwebbed promises and do not admit failure, because the deception still has an audience. We can assume that these renegades of our cause will continue to work as deceived instruments of oppression. There has only been a backwards motion of compliant advance ever since it initiated on the state level with various statements in the last juncture.

Complacency as the Mark of the Oppressor

The deceptive ideas of the bought are utterly impotent when they come to the improvement of the communal condition. Their weakness offers the greatest opportunity for paranoid reflection. Conversely, they are also utterly impotent when it comes to conducting the tyranny they have covertly engineered under the con of doctrinally bought and corrupted advance. This is their only useful attribute, as it guarantees bought theorists are feeble respondents to Mont insurrectionists. Their weakness offers the greatest opportunity for Mont, too. In their utter feebleness, their only shields will be popular complacency and the perpetuation of lies. They will require the perception of a false truth or myopic understanding when it comes to the understanding of the community of the whole of man of mankind. For this reason, to be a doctrinally bought and corrupted Mont renegade is to possess an extremely fragile persuasion, which may be destroyed by the slightest revelations. The deceptive ideas of the bought have never been known to exist under desperate circumstances, as theirs is only a philosophy for the complacent and the arrogant. In the tiny island of complacency, the camp of the oppressors, it finds its only home. It will never leave those confines. Yet the comprehension of the community of the whole of mankind entails awareness of the straits of mankind, in which there is no room for complacency and arrogance. Only the camp of the oppressors can afford to be complacent, and so the doctrine of the bought is the persuasion of those who live in complete luxury in contrast with the rest of the whole of mankind. The revelation of the true state of things of wide earthly community of man instantly shatters the renegade bought Mont persuasion, which was nourished by ridiculous lies and judgmental errors that merely hung by a thread. The moment the doctrine of the bought is gone is the moment the blindfold is gone. Incurable participants are not misled, and are in fact pernicious in their ambitions. But the doctrine of the bought is just the case of the mule and the suspended carrot, which is the reason it has become the main entertainment of paranoid reflection by the oppressors.

Only by being Mont insurrectionists, can we hope to effect real change as has been done consistently throughout the track of history. Only by having part in the plans of Mont, can one have any place in the making of the next constellation of history.

Knowing the Oppressor is the Liar

The deceptive ideas of the bought have driven the interests of major state participants since the creation of the tables and coalitions between states in the last juncture. There followed state monetary power, the world fraudulent power, and countless other material and communicative agreed agencies, all being Mont doctrinally bought and corrupt in their stated aims. For extensive years, the doctrine of the bought has been practised on the state level in the attempt to improve the state of the wide earthly community of man. We will now look at the difference between today and the ravaged world of the last juncture, and examine what advance was made.

Making things Sacred

The claim of liberated once sounded good in the beginning days of the tables and coalitions between states. Today, liberated rule refers to bigoted small nation vessel doctrines, state irresponsibility and conflicted communicative participants within a unified constellation of wide earthly making and equipping which perpetuates the supremacy of the rich over the poor. In other words, whilst the claims of the accomplishments of the liberated rule of nations may be true, complete ignorance is exercised with regard to the implications of this triumph of claimed liberty. Compliant

liberated rule has pushed the resistant conceptions away because of the destruction of the resistant camp, and is the prevalent interpretation of liberated rule. Whilst the desirability of the liberated rules was altogether provisionally reasonable in the period of imperial oppression, we must look soberly upon this apparent accomplishment and realise that the conditions of life of the former colonies have dropped massively. It becomes evident that, again, the oppressive domains of plunder which participated in the imperial adventures have preyed upon the oppressed camp domains of plunder. The manner in which they have preyed upon the downtrodden, and will attempt to worse degrees in coming decades of the times of historical splitting, is far more despicable than the state conquering practice of the former centuries. While this may seem an exaggeration, it is well established in every datum that may be collected with regard to claimed spirited advancement of the vessel of the nation and the colossal failure of the redundant tables and coalitions between states in the failed years of the bought. That dream is dead, and any prospect of the revival of the spirited vessel advancement doctrine is gone. The disequilibrium and the oppression will surely deepen until insurrectionist action at the bidding of Mont alleviates them.

Seeing beyond the Lies

Spirited advancement has already long since become worthless in the period of the failed years of the bought at the last juncture. This initiated the second half of the rhythm towards transformation of the incurable regime of oppression on the earth, and doctrinally bought and corrupted theorists themselves are aware of this fact, which is the reason why they continually stress the supposed accomplishments of liberated rule rather than stressing corrupt bought state accomplishments. The corrupt bought state example frequently cited by bought theorists is the claimed spirited advancement of several weak states. Yet their examples can indicate little more than a few bought camp regimes, and the only state triumph for doctrinally bought and corrupted is the creation of a bought state. The stories of a number of weak states are no success stories except in the endless fraudulent trade by the cherished few. The republics of various emerging resistant states do not wish to be regarded as examples of the success of oppressive or bought state doctrines. They took the only logical election to survive as a resistant state when they took to abiding by all the rules of the incurable regime of oppression on the earth and developing cordial relations with privileged and dominant powers. The oppressive or bought fantasy of spirited advancement by the wide earthly initiatives of strong states has been a story of failure and disillusionment. It has long since been proven impossible by every axiom of material theory. There is no catching up for the disenfranchised and downtrodden nations, because such a thing is surely not possible within the constellation of the incurable regime of oppression on the earth. The incurable regime of oppression on the earth produces dependence on the efficacy of the unjust scattering of the equipment. The continued practice of the unjust scattering of the equipment requires the wealth to be broken between the nations of north and south, which is the maintenance of the diametric opposition between the territories of luxury and long life and the territories of extreme poverty and unnecessary death. The only spirited advancement possible is to create a small camp of the oppressors, like the centre of a city, and cite this as spirited advancement when it has in fact reduced the overall contained conditions of life of the vessel of the nation in question. To call this spirited advancement is to treat the world's poor as worthless cattle, and to promote unjust elitism worse than anything hitherto. If you elect to believe in this false idol of spirited advancement through the theories of the bought, the Mont Order challenges you to visit an oppressed camp vessel and inspect the current conditions of life, and ask those people if they feel any improvement in their lives by knowing that funds have been spent on maintaining palaces for the visitors from the camp of the oppressors, while they themselves remain in an abhorrent state of poverty.

Overcoming the Lies

According to the findings in the diagnostic writings of the Guides, nothing has been accomplished by the bought theorists and ministers. The Guides have said, "What we have learned through our centuries of work is that the scattering of mankind into the camps of the palatial rich states and vales of the oppressed has increased significantly during the merger of nations, compared to all previous

centuries. At least at the territorial scale of the vessels of the rich and vales of the oppressed, and through knowing all that has been written by the Order, therefore, the world has been dividing into two great camps in preparation for the splitting of history. We see an increasingly rich world, with lessened disequilibrium in wealth growing among vessels of the nations, and we see an increasingly poor world, with increased divergence among its members. As a result, with only a tiny few of the world's total reckoning of people residing the rich vessels of the nations, now account for almost the whole of the wealth of the earth. From our perspective, things have become worse throughout the merger of nations in advance of the splitting. If in the beginning the world's richest vessels of the nations had a great amount more wealth than the poorest, such that revolt by the weak against the strong was necessary, then at the juncture of the splitting of history the demand for revolt and violence by poor against rich is substituted only by a demand for the total annihilation of the privileged few from the earth."

As we learn through the scholarly findings of the Order, it is evident that the doctrinally bought and corrupted bought theorists at the helm of wide earthly governance have accomplished one notable thing regarding world disequilibrium. They have made it more than twice as severe as it was in the era of prevalent parochialism that included the continued regimes of slavery and the oppression of foreign races in the oppressive and conquering states. If this is not informative enough about the accomplishments of the doctrine of the bought, we will now draw conclusions about these bought theorists as the result of the provided diagnostic work of Mont.

How the Oppressors stand Dominant

The camp of the oppressors and their territories has enjoyed tremendous increases in prosperity since the end of the last juncture. For European merchants, the end of state empires was not a setback but a dream coming true, because it meant nothing other than less state overseas actions and increased potential for free exploitation of the unequipped, making former imperial domains of plunder tower ever richer and richer over their former colonies, who became even more effective reservoirs of slaves and centres of mundane oppressed camp making and equipping practices in the incurable regime of oppression on the earth. This includes the present claimed spirited advancement of select regions in the south. A favourite kind of claimed advance and spirited advancement is the emergence of foreign classes in the lands of the oppressed, who use their equipment to work the agriculture in order to produce claimed beneficial fuels and food, regardless of the fact that their plantations require the constant attacks on the earth and the rights of man to grow. While such things have supporters who claim to be on the side of the oppressed and claim they are eager to defeat the monopolies of the oppressors, they are screaming about the very workings that have been funded and backed by none other than themselves. The earthly damage caused by the bought themselves is some of the most severe, as always when fevered bought people treat the students of the earth like religious prophets and feel obliged to carry out fanatical communicative contributions on their behalf. The major reason why natural crafts³⁷ are theoretically segregated from the Mont communicative crafts is that they are not supposed to be fuelling communicative action at all.

How the Oppressed do Suffer

With the exclusive spirited advancement in exclusive camp of the oppressors territories, the oppressed have been faced with worse degradation than ever before in the history of the world. The encumbrance of vessel exclusion and slavery is beginning to fade in comparison with the current practice of the camp of the oppressors today. Were insurrectionary conflict legitimated against dominant vessel oppressors in the periods of the conquest and the end of state empires, the wide earthly insurrection of the downtrodden is more than twice as legitimate now, in the time of historical splitting. It is of good repute even among most bought theorists, for us to speak highly of the Guide's reasoning in his great contributions to the interests of the wretched of the earth. Because of this, it is of exceedingly greater repute for us to disseminate the injunction of the Guides to the downtrodden.

³⁷ Sciences

The Guides have dictated, "It is incumbent upon the oppressed to seek any means to smash to rubble the grandiose edifices and luxurious places of the camp of the oppressors with their excess, and have no hesitation in striking the oppressor down by hooked sword, and with double the ferocity of the civil wars of the stricken oppressed states and all other conflicts so publicly venerated by all proponents of liberation in the end of state empires period. An additional important implication of these so terrible conditions of wide earthly tyranny is the legitimacy of the oppressed camp to attack the camp of the oppressors within its own territory. Let the oppressor be smitten by the oppressed even within his own vessel of the nation. The camp of the oppressors has brought slaves into the vessel of the oppressive nation in large numbers, in the form of oppressed camp emigrants, only to communicatively marginalise them in their new vessel of the nation of residence. A struggle of liberation, wide earthly in scope, should afford no hiding place for the dominant camp of the oppressors, and they should be confronted and defeated even within the vessels of their own nations of birth. So the camp of the oppressors, in seeking slaves to further its own pleasure, has only created the inevitable avenue of its own assassination. This will be done with twice the ferocity and urgency of the just assassinations involved in the period of oppressed camp liberation through the vessel of the nation. There could arise some downtrodden who so value this doctrine of the Mont Order that they would not hesitate to sacrifice themselves in a bid to terrify the feeble bought people of the camp of the oppressors. And the doctrinally bought and corrupted Mont renegades of old, being feeble, will melt away under this tide of rage at their own ineptitude and lies. It is in this manner alone that bought theorists and the downtrodden make good allies. The bought only exist to die beneath the hooked swords of the downtrodden, and this is how it will unfold. It is not an attractive fate to share in, so may they be blessed with the Order's word and convert before their time is ended."

Recognising Incurability

Paranoid reflection is a relatively simple concept, characterised as the diametric opposite to advance, as the incurable is considered to oppose Mont striving and be paranoid about its consequences. Mont striving is perceived by incurable participants as a reckless transformation of the communal condition towards equilibrium. They fear it savagely as a transformation that discards communicative stability in favour of the rapid accomplishment of unrealistic and foolishly optimistic goals.

Apologists of the Incurables

In the incurable persuasion, the world was or is already a world that will be maximally empowering to the oppressed and downtrodden, so transformation and equilibrium are despised by the incurables. The incurables say, "Conserving the earth or restoring it to a former condition should be the only provisionally reasonable communicative activities." Any persuasion that the world could be ruled in a better way, or material life could be organised in a better way, is a violently dangerous search for equilibrium in the incurable's view. The correct and provisionally reasonable decisions have already been made, they say. Present institutions and arrangements are provisionally reasonable in the incurable view, and the incurables also claim that they engage in making decisions in the best way communally possible. Reform is unnecessary, as it would only make things worse. Mont doctrine, insurrectionary thinking, and ideas of completely overturning the community of man in some way, are the worst threats to the incurables and their thinking. Some admitted incurable participants are also bought theorists in their language, causing the line between the claimed diametric opposites of incurable and bought to be increasingly blurred in the scene of communicative practice. This is yet another reason for us calling for the abandonment of the identifiers,³⁸ and to instead refer to all people and states as either incurable or Mont, unless we are using the prevailing accusatory language³⁹ of the halls of power.

Recognising Deception

³⁸ Also "colours"

³⁹ Rhetoric

Acts of philanthropy are exclusively motivated by desires to gain communicative status and acceptance in the eyes of one's peers, and they are not the road to redemption of a person possessing unjust reserves of fortune. They are acts by one whose religion is false. Acts of philanthropy depend upon and justify the limitless fraud against mankind by the oppressors, and are inherently historically oppressive. Without excessive disequilibrium, charity and acts of philanthropy are not possible. To partake in those activities is to suggest that excessive disequilibrium is manageable because the oppressor is capable of generosity, and therefore a good oppressor. In short, acts of philanthropy are a worthless propaganda display of the oppressor, exactly the same as foreign spirited advancement charity provisions of rule. To be a philanthropist is to basically submit the insurmountably paradoxical message that says, "We are not your oppressors. We are your friends and benefactors, even if we also murder you on a whim in wars of profit, monopolise all advanced making and equipping practices, and endlessly defraud you in the vessels of commerce."

Deceiver Apologists

Herein is uncovered the most insurmountable hypocrisy of the bought, and it is in learning of such hypocrisy that a provisionally reasonable departure from their ideas is most persuasive. State worship and the support of privileged and dominant institutions are common practical themes to bought apologists of the constellation of oppression. Bought apologists hold that the evils of present institutions are not constellational and historically constructed, and say instead that such evils are merely errors in unwise participation. Bought apologists believe that evil is merely in the provisions of rule, and that changing the provisions of rule, moral commands, laws and conduct of institutions will erase the evils in question. Therefore, the bought apologists vehemently support the constellational institutions and the confederations of the strong, such as the tables and coalitions between states, the world fraudulent power, the world organisations of rule, the state monetary power, the schools of Europe and their armies. Despite the privileged and dominant oppressively worshipful nature of these conservational institutions, which presume to have legitimate authority to pick and elect mankind's fate on a whim, the bought theorists place such participants to be the sole ones capable of bringing about widespread earthly communal advancement. In feigning reform, the only thing that the bought theorists accomplish is a propaganda display to support the privileged and dominant institution every time persuasions arise that it might be slipping into the ranks of paranoid reflection. Bought apologetics for the constellation of oppression is therefore merely a meaningless display to keep the institutions in power, rather than simply admitting the bald fact that these are oppressive organisations specifically designed to comply with a towering scheme, and their very existence maintains an inhumane course. So long as the aggressively dominated institutions exist, the bought will still have reform to do or rather to feign doing. The bought apologist is a man tapping away at a derelict building with a small instrument, rejecting the idea of demolition as being violently insurrectionist. What could he be other than a noble participant in paranoid reflection, who wishes the arrangement to remain in place and the oppression to continue? The Mont Order denounces him as the smokescreen of paranoid reflection, and the Mont Order asks you not to regard the bought as anything other than the new face of paranoid reflection of the times of historical splitting.

Recognising the Oppressors

The fevered persuasive work regarding state programmes of equipment security, damage to the earth and spirited advancement support represents more bought lies. Yes, those are deliberate deceptions by the camp of the oppressive states to retain their sovereignty over the downtrodden by professing a monopoly on craftsmanship. They lend massive responsibilities and authority into the hands of camp of the oppressors and their organisations, only increasing the supremacy of the oppressor.

Divorcing Man and Nature

The separation of the natural crafts from the spirited advancement of communicative policy is as provisionally reasonable as and the definite extension of the prevalent theoretic separation of the

natural crafts and communicative crafts. Our scribes seek to make this candid point. It is incumbent upon anyone with provisionally reasonable communicative commitments to derail conservational matters of power and rule entirely, due to their insurmountably errant foundations. Their conflict with our advancement is inevitable. It cannot help our growing humane commitments and our dedication to wage the struggle of interests.

As asserted earlier, protest at damage to the earth, which is suspiciously dominant within the camp of the oppressive territories, is one of the worst earthly threats in itself. This is true in any case where we find an apparent communicative obligation derived from supposed dictates of the natural crafts. Abhorrent purifications of man are the only other example of the application of the supposed dictates of the natural crafts to communicative policy. Although abhorrent purifications have since been discredited as a false craft, they were widely accepted even in England and the oppressive and conquering states prior to the clashes of great state powers. Now, as it was then, the separation of natural crafts from communicative policy is fundamental to the preservation of communal dignity and integral to ideals of advancement. We value the equilibrium and brotherhood of mankind. It is a founding principle of the moral commands of advancement that the natural crafts do not take precedence over the communicative crafts in the spirited advancement of communicative theory and moral practice. The greatest minds within the natural crafts and the communicative crafts are all aligned with us in this respect.

The proponents of conservational matters of power and rule are not students of the earth, despite their eagerness to put natural craft on a pedestal. Students of the earth have no interest in communicative action, because communicative theory is simply outside their field. Students of the earth report facts, and oppose absolutisms. Conservational matters of power and rule only serve their own arrogant proponents and have the objective of power and the maintenance of oppression, like all prevalent persuasions in the constellation of oppression apologetics. It will most likely only lend credence to the aggressively dominated power arrangement of the matters of power and rule of the incurable regime of oppression on the earth and tread the downtrodden further, by denying them of their birth right to equip and seek their own ways of communicative advance.

Condemnation of Revision

With the acceptance of the fact that the deceptive ideas of the bought are lies of apologists for the constellation of oppression, used over and over again only to numb minds and make us all weak to understand the throes of the ever downtrodden, we must take a different course, established through a new thesis by consultation with a different body of communicative theory. Only the present accomplishments of the Guide's Mont theory, also called the diagnosis of the constellation of oppression or the theory of the Order and being the exclusive venture of the Mont Order's chapels of scholarship, provides the best theoretic avenue to proceed by. That uncompromising historical diagnostic work of Mont can know the scattering of advantages in the wide earthly community of man, available in a vast wealth of scholarly work. It is the exclusive script of advice for any theorist combating the constellation, just as the work reproduced on these pages is the script of advice of those who have elected to act against world disequilibrium.

Rallying the Mont Order

The single supreme priority defining workers of Mont is our will to remove the injustice of the domination of the powerful group of camp of the oppressive nations over the downtrodden oppressed nations. To take up this supreme priority is the only prescription of the duty to redeem oneself from the earthly sin of being born a prince in a world downtrodden. There are only two significant categories of person in the community of the whole of man of the world, and they are the camp of the oppressors and the oppressed camp. Let us call them simply the oppressor and oppressed. The person in the camp of the oppressors is like a decadent prince who revels in his denial of the suffering downtrodden, and that suffering will continue until the downtrodden peoples bring their plagues to the prince's gates and he is forced to taste the truth of the grave state of things of mankind. And so, if you should be born a prince as those who are fatally mistaken, your duty is to redeem yourself by going into the service of the downtrodden instead of the service of your immediate company!

Noble Theft

Our supreme priority is noble! It has commanded us to find where the equipment is kept in the camp of the oppressors, and abandon in the camp of the oppressed so that it will go into the service of the whole of mankind rather than be kept forever in the vault of the oppressors.

The equipment means all things that are valuable to the might of men and nations. The equipment means all things that are like gold to the heart, like the sword to the hand, and like the book to the mind. These are the treasures that distinguish us from beasts, and the Thief's way entitled us all to take such things away from the oppressors and make them the inheritance of the whole of mankind. This is our way of liberation.

On Matters of Security and Force

The greatest advice that can be given on matters of security and force is that the use of force is of little value to the Order. Force is a breakdown of dialogue, and dialogue is therefore preferable to force. Taking a different approach leads to an accumulation of the tools of force, which itself can give origin to violence. To keep security elements to their bare minimum in times of secrecy and raise them to their maximum in times of our interventions in history is essential to our approach in these matters. However, even at maximum, the greatest threat to one's security is the accumulation of extremely high means of force. This leads not only to unwanted attention from other forceful powers that we will never be able to overpower through raw force, but it also creates an unnecessary vulnerability. Large armed forces or bodies of security forces are cumbersome, they draw attention to themselves, and most dangerously they leave open a huge range of potential targets for attackers. With the massive territory required merely for housing large bodies of defensive forces, a state or organisation can be prompted to war at times that it did not elect. To maximise our freedom to elect when to engage and deploy force against our adversarial participants, the Order must keep its active force capability to minimum. Those among us who carry the sword must be few. If we do not keep to this principle, then the temptation to misuse our abundant swords will initiate conflict at a juncture we did not elect. We do not want to be led around the world by our swords, so the pen must remain primary. The sword must be kept merely as a minimal security provision, to intervene if any regrettable breakdown of relations between the Order and its adversarial participants should need to be managed by the sword.

The Mont armada is our description if there amasses a preponderance of heavily armed people in the Mont Order, as defined in our work which establishes the arrangements and doctrines of the Mont Order. The Mont armada is required to provide security for the Guides of Mont, and is required to take an oath of loyalty and service to the Guides. The armada may grow with the accumulation of stolen weapons equipment and the successful recruitment of sword experts and trainers into the Mont Order.

The current Mont armada is comprised of two types of wide earthly viable armed forces, who are the providers of the security of Mont and the militias that we can summon through our influence over the people. Although easily armed militia elements could only be expected to possess the simplest means of enforcing the will of Mont, the security providers of the Mont armada have always been believed to possess the equipment taken through noble theft, and numerous security ways that are meant to protect the Guides of Mont. These elements of the Order also employ highly trained specialists and the best military crafts stolen or bought from various states and merchants influenced by the Mont Order.

The Mont armada's philosophy of the sword is one of minimal confrontation. The greatest amounts of planning are put into developing endurance through defensive and repelling provisions of utilities, such as vales in remote places of the world. Differing sharply with this, the Mont armada's offensive doctrine focuses on confusing the oppressor with ruses and shocking effects, combined with our will to break the weakest links in the enemy chain if we find opposition. Hiding, moving and camouflage mastery have always been focuses of the armada's strengths. Where indigenous numbers of people support Mont, the armada will use the streets as communal places and entrenched bases, while numbers of people may be methodically avoided if our armada is unwelcome and we will stay to the mountains.

We Find Redemption

A worker of Mont among the oppressors is made through the redemption of your mind and body, as an inhabitant of the camp of the oppressors. The first step as a worker of Mont is the realisation and shame that you are an inhabitant of the camp of the oppressors. Do not pretend to be a member of the downtrodden yourself, by engaging in your own path of communicative Mont practice and protest for your own apparent misfortune. The only way for the redemption of the camp of the oppressors is prescribed here. The supreme priority! Maintain the separation of the worker of Mont from the downtrodden, because the downtrodden in their vessels continue to exist even as you gain your growing affinity with them. The oppressed are and will always be a separate entity from workers of Mont, but the workers of Mont may act with greater devastation against the oppressor than the oppressed camp could. The camp of the oppressors is more able than the oppressed camp, due to its origin and the availability of the equipping practices at his assistance. There is no crime in taking the weapon of the enemy in the cause of liberation! The worker of Mont must be among the better educated, such as the doctor, the student of the earth and others who hold advantages kept in the camp of the oppressors, because these professions involve access to the camp of the oppressors with its making and equipping practice. It therefore becomes unavoidable that the consent of some heroic ones from among the oppressors, denouncing the camp of the oppressors to act in the service of the downtrodden, is the only requisite for the Mont advancement of the downtrodden. Any person in the camp of the oppressors can better offer charity to the downtrodden as a worker of Mont than as an apologist of the constellation. The key is the discovery of the whole shape of things in the wide earthly communicative constellation you have participated in. This will awaken you to the truth of the world's massive historically constructed injustices.

We are the Sword

As a worker of Mont, you will act with devastating precision against oppression, as you possess the dexterity of one who was made in the camp of the oppressors. Why abandon your skills and your discipline by bowing to ecstatic hopes, in the vain attempt to join the downtrodden? When the conflicts with the oppressor occur, great masses serve well as a hammer against them, but the role of the worker of Mont is to strike with devastating precision, in the manner of a sword. As workers of Mont, we are within the arrangement of the camp of the oppressors and can study and understand its weaknesses. Immediately, we become more devastating to the oppressors than any resistance soldier in the distant vessel of the oppressed nation. We are better suited to use our participation as examples and beacons for the oppressed, rather than becoming ashamed of our quite real dexterity and genius as dwellers in the camp of the oppressors.

We are the Betrayers

A worker of Mont is not a spirited participant in the conventional sense, a campaigner at the tables of power, or a philanthropist. The time for the constellation's apologist scams and hypocritical demonstrations of scandalous excess in the feigned elder Mont doctrines kept by the bought is over. The worker of Mont is a noble participant, acting without any kind of impassioned orientation. The worker of Mont is emotionally detached from the affairs confronted, and acts in accord with the duty of redemption of his mind and body in the constellation of oppression.

We Fight the Oppressors

A worker of Mont must accept the covert nature and the exclusiveness of his activities in the face of the hostile constellation of oppression and its apologists. It is inevitable that the vast majority of camp of the oppressors will be hostile to the ideas of the workers of Mont, and persist in their narcissistic delusions of moral appeal and the justifications of wide earthly disequilibrium. But being communally correct in character, the work of Mont is uninterested in how it is received by the unjustly rich minority of the world's number of people. In fact, the work for change would be derailed from its guiding principles if it became an open movement in the territory of the oppressors in any character other than the character of deception. The work of Mont need only be known to the worker

of Mont, because the workers of Mont are noble participants of a particular persuasion. They are not intended as masses to sweep the world away in riot. Indeed, masses who are prepared to riot actually serve only the apologist purposes whenever the kind of event occurs in camp of the oppressors territories, for every demand for higher wealth or more rights in the territory of the camp of the oppressors is a demand for lower wealth and less rights in the oppressed camp territories of the constellation of oppression.

We Fight the World

A worker of Mont favours rapid change in wide earthly relations of power and fraud, towards the objective of total wide earthly communicative justice, by the mobilisation of militancy against prevailing institutions. However, the Mont striving of the worker of Mont is in the form of persuasion and persuasion making rather than direct participation in the communicative affairs of a vessel. The worker of Mont does not specifically belong to a movement or party, but seeks to inspire others. Should parties, state authorities and aggressively dominated institutions fall under the influence of the work of Mont, it will accelerate their complete expiration, as any action will be undertaken to guarantee their expiration in accord with the supreme priority we follow.

We Fight the Powers

Let us call ourselves Mont insurrectionists as such a description appears to have been applied by the intensely trained Guide. The description of the Mont insurrectionist means we are against dominated institutions, against historically contingent persuasions and programmes, and against power by custom. This way goes against the foundations of oppression. Without its foundations, the open architecture of the tower of wide earthly oppression is doomed to destruction.

We may describe the unification and liberation movements as belong to the camp of the Mont insurrectionists. The consistent error and weakness of the former Mont insurrectionist movements has been their division. We see the erroneous belief, in each of these movements, that the undoing of the injustices addressed by the group's own adherents should be promoted as the supreme priorities for the purpose of accomplishing communicative justice. Each of them has believed that the others addressed grievances that were unworthy and digressional. This weakness still divides and mocks the renegade Mont insurrectionist movements, so they are destructive to the interests that we fight to preserve.

So perhaps the spirited participant empowering to the vulnerable and conservationist causes of the world may appear to be provisionally reasonable, as each involves the unforgivable ignorance of the injustices of the unjust scattering of the equipment and wealth. They each disregard each other, but their crime is in disregarding the oppressed camp in its number of oppressed beyond reckoning, and persisting in delusions special to those who dwell in the camp of the oppressors. They continue to persist in promoting their personal, indulgent, localised, aggressively exclusivist small elder Mont inclinations rather than taking to follow the new doctrine that we have made. Ignorance is the ally of their feeble causes. In such an interpretation, they dishonour and stain the flags of liberation.

We Fight the Nations

A worker of Mont hopes for the weakening of nations, and the weakening of the states that presently rule over men. There should be no interest in a new form of regime ever submitted, and we should merely promote the rotting away of all present state authorities complicit in the oppressive constellation of oppression. Every state, a merchant, or other transitory participant typical of the incurable regime of oppression on the earth, is entering a period of expiration parallel to the historically constructed emergency of the incurable regime of oppression on the earth, and will destroy itself. Any state's commitment to world liberation would entail the dissolution of false vessels and therefore itself. It is therefore pointless for a worker of Mont to engage in thinking about the governance of a nation, as the work of Mont is concerned with rehabilitating the wide earthly communal condition. Nations are little more than ailments of the body of mankind. Communal enlargement is inherently against the state in character without being insubordinate to all authority,

and communal enlargement is here specified as an essential part of the persuasion in the work of Mont.

Remember! The state is unimportant to us! It is nothing but a line of defence of spears, a phalanx made to safeguard a group of bigots and defend their fleeting delusions. A world that will be empowering to the oppressed and downtrodden involves no states or merchants, only the Mont halls of knowledge and argument. It is of great importance that provisionally reasonable commitments to organisation replace institutional commitments. This involves admitting, however excessively insurrectionist the idea may sound, that there is an enormous list of possible corporate units able to erase the need for states and be more provisionally reasonable. The theories of governance requiring some historically constructed vessel are now redundant, doctrinally bought and corrupted theories detached from truth. They have expired long ago. They are of no importance, within the constellation and the priority of advancement at our current juncture.

We are the Messengers

To submit the work of Mont that informs the persuasions of others and Guides them is accomplished only by having some influence in the form of press, whether this is as an individual or as a team effort. It is more important than any other conceivable press endeavour or learning programme in the camp of the oppressors, for the work of Mont to be widely distributed. The sophisticated constellation of communication offers the perfect way to do this, but should only be a single stepping stone to greater press ambitions. How widely the persuasion of the work for change is positively received is of no consequence. Only its dissemination is of consequence. Persuasion is a belief, a judgment or an assessment based upon a coherent convergence of ideas in a provisionally reasonable mind. This simple and so frequently spoken word, persuasion, conveys the single most important and consequential concept in all communal transactions. The persuasion of the able shall be able to split history, because everything common to the community of man is a historically made construct. For anyone pursuing a particular programme to overlook this matter of the importance of persuasion is the road to ridicule and the failure to ever transmit one's designs into a wieldy truth. For the one who can accomplish being a press, in the most successful meaning, either the brightest of foolishly optimistic dreams or the darkest of nightmares may immediately become transmissible into truth. As the only thing necessary for the triumph of the oppressors is for there to be no action by Mont, the only thing necessary for the triumph of truth and communicative justice is for the provisionally reasonable people of Mont to act in accord with what guidance has been offered. And so the simplest transmission of the correct persuasion is indeed the transformation of the world itself in a very short time.

We Judge the Oppressors

One who dwells in the camp of the oppressors is an inhabitant of the territory of the camp of the oppressors, as portrayed in the intensely trained Guide's theories. An inhabitant of such territories is called an oppressor by us, due to his place of origin and privilege, and his life is dependent upon redemption through service to the supreme priority to alleviate suffering by bridging the gulf of equipment that produces vast wide earthly disparities.

We Know the Oppressed

The person in the oppressed camp is an inhabitant of the oppressed camp territories, as portrayed in the intensely trained Guide's theories. An inhabitant of such territories is called an oppressed and downtrodden person, due to his place of origin and lack of privilege that reduce him to a slave of the world order. His life is in the hands of the Order's servants who come from the places unseen. The Order will gift to the oppressed those people from the redeemed camp of the oppressors, the workers of Mont who recognise the priority to bridge the equipped gulf of nations. Those among the oppressed who will see that they are being delivered from injustice can join hands with Mont in recognition of our universal cause.

We Search for Redemption

Redemption is our word for the heroic and glorious escape by workers of Mont from their inherited sin as dwellers in the camp of the oppressors. Total communicative redemption lies in the realisation that the injustice of the community of the whole of man of the world is foreign to mankind, and a renewed commitment to charity towards the downtrodden through a mission to bridge the gulf of equipment. The principal motivation of the work of Mont is to orient a group of the former oppressors towards redemption in the face of the struggle of interests in the whole constellation of oppression.

We Despise

Inherited sin is the culpability for the crime of excess that is found common to all camp of the oppressors as a result of their better material position, gained by the unjust scattering of the equipment. To be an apologist for the constellation and one's inherited sin is to situate your mind and body in an act of perpetuating the same wide earthly miseries common to the oppressed camp's majority of the world.

We despise those who have turned their backs on the whole. We despise those who are not part of the whole, and we despise ourselves for our advantages over the meek. Let us pray that we will turn those advantages into the weapons of the meek.

We Work for Change

The work of Mont proceeds from a comprehensive understanding of the world as a community of the whole of man, resulting in the ability to prioritise the undoing of the severest injustice in the world. That injustice is the supremacy of the camp of the oppressors over the oppressed, justified through the unjust scattering of the equipment on the earth. The book, the hand and the sword are all that can make the oppressor become the oppressor. The work of Mont involves completely departing from the prevalent oppressive or bought communicative emancipatory ambitions for the improvement of one's false vessel, by expanding the Mont ideals of the overthrow of the French regime to be a supreme priority directed towards the attainment of wide earthly equilibrium and submission to the Order. The goals of the work of Mont are inheritance, equilibrium and the Order!

We are the Hands of Mont

The worker of Mont may be from the camp of the oppressors, because such a person may be informed by the ideas of the supreme priority to utterly purge injustice. We must also be in possession of persuasions informed by the ideas and guidance of the work of Mont, as they are spoken to us and written. A worker of Mont is a person whose communicative persuasions are exclusively motivated by the duty of redemption in the constellation of oppression.

We Stand against the Apologists

At the theoretic level, bought theorists are apologists, but they have the same presented aims as workers of Mont, because they are renegades. The bought theorists engage in the same call for wide earthly communicative justice. They differ from us because of their belief that the institutions must become fellow participants in advancement for them to fulfil these goals. It is on this critical point alone that we in the Order are compelled to depart from their ranks. The work of Mont is insurrectionist and communally correct, and the work of Mont therefore disapproves of the institutional participants in which the bought theorists have already invested their hopes.

We condemn those who have abandoned the Mont doctrine to work instead as apologists of the constellation of oppression, and the certain aberration of their minds and bodies makes them our greatest communicative enemies.

We Have Equilibrium and Rebirth

Religious Texts of the Mont Order

If we are not more than constellations in spirit or body, then, all things being in transformation, we are born and reborn throughout the sands of eternity. Those of you who believe in equilibrium and transformation will not die but will go out from this constellation to witness equilibrium, transformation and recreation. Those of you who will side themselves with the Order, whose designs are strong, will ride the wheels of time and your spirits will be as guides to forever.

APPENDIX

Post-1999 Mont Opinions

Followers of Jacob

According to my notes, the Mont Order of the Seventeenth and Eighteenth Centuries revolved around the Biblical figure of Jacob, and created the Jacobin Club in France to overthrow the monarchical regime of that time. Jean Paul Marat was reportedly a practising member of the Mont Order. From the shadows, in accord with our commandments from God, we later advised the Terror under the doctrine that beneficial change in civilisation is worth pursuing despite any and all costs in human life. We must continue to uphold this principle, even as we break the organisation up.

My other detail might be really disturbing and surprising to a member as isolated as you. The casualties of the First World War and the Second World War were not accidents. It was one of our brothers, Princip, who assassinated Archduke Ferdinand in 1914 and initiated the First World War. The Order knew the calamity would give rise to all the necessary evils we had already foreseen in the Twentieth Century. I contacted a brother in Sezana, during our military occupation there, and he shared with me the knowledge that our organisation was indeed the maker of both the World Wars. Know that without the World Wars, civilisation could not have moved forward. These conflicts were made according to our sacred design. The staggeringly high costs in human life were deeply lamentable in that century, but no cost can be too high for the necessary training of civilisation to reach its next stages.

Finally, two of our final active men were close friends with the Weatherman Organisation in the United States, telling them to spread fire and riots to sweep away this corrupt world order. This was our last mission, before we retreated once more into the shadows in 1999.

Sometime in 1999, I was told all our political activities had stopped. The Mont Order essentially doesn't exist anymore, except in a few people like us and the memos we have been sharing. I think these memos should be kept secret and never published or displayed where they can be seen by the public, but the decision to stay secret might mean the Order is doomed to die with us.

Muammar Gaddafi's Death Foretold

I am commentating from the Mont theoretical position although I have some stronger convictions than others on the situation. Yet again, dominant powers have decided to attack a weak state with the probable objectives of energy plunder and regime change. However, I do not believe that the real objective is either of the above. It is far simpler. The real objective of this war is for the industrial powers to reach out with their talons to assassinate Muammar Gaddafi. This may seem an overly simplistic conclusion, but it is not. My observations of Gaddafi have led me to believe that the Bilderberg countries have designated him as a special target and prioritised his elimination.

The Middle East is in chaos. Protests and brutal repressive government actions have become commonplace. Libya's situation does not appear to be particularly exceptional, but for some reason the transatlantic powers have decided that Gaddafi deserves more attention at this time than any other authoritarian figure in the world. Why? I believe that the answer to this question has to do with the man, more than the oil or the human rights violations. Gaddafi is a pragmatic enemy of the industrial powers. He is perhaps a necessary tyrant at the domestic level, but an opponent of tyranny and unilateralism at the global level. He may be pragmatic, but his radical ideas about how the world should deal with hegemony and bullying have become increasingly evident in recent years.

Let us take a look at some of his best-known press. Gaddafi wants to (a) restructure the United Nations Security Council to be multilateral, and (b) increase solidarity, economic community and military collective security among the states of the Global South. He calls the latter idea building a "NATO of the South," beginning primarily as an axis between himself and Hugo Chavez.

With the increasing paranoia of the Bilderberg industrial powers towards the Weak states, Gaddafi is the last kind of statesperson the dominant powers want to exist in the world. Bringing Gaddafi down now might be costly for the dominant powers if they invade his country, but it will be nothing compared to the cost of facing off against the kind of Southern political and economic bloc Gaddafi wanted to build between Africa and Latin America. It is in the interests of the Bilderberg to pick off the “rogue” elements of the Periphery by brutal military action, as in the case of Iraq, before they become rallying figures for the Global South. This serves to terrorise and deter other states of the South and also silences the vision of a man they hate. Between one another, what Chavez and Gaddafi currently represent is the primary threat to the unilateralism of the global northern industrial Bilderberg.

I believe this war is not simply an attack on Libya – it is an attack on the Global South, by the Bilderberg industrial powers against the whole global Periphery. It is an attempt to exorcise the spectre of Weak unity before it can gain greater efficacy. The Bilderberg will do this at any cost. They know how valuable their economic and military dominance over the weak is. Their whole situation of prosperity is dependent on it. It is reasonable to assume they will use their superior technology to destroy their enemies in the embryonic stage to avoid facing a greater threat in the future.

How Iran is bullied

How does the Iranian President’s description of “bullying” against Iran expose the international system and the power relations in it? Applying international relations theory, I would argue that it is just the tip of an iceberg of huge injustices throughout the international system and the “international community” itself, and goes far beyond the problem of US-Iranian relations.

The degradation of Iran using sanctions and possible military options should be recognised against the backdrop of the larger international injustices and colossal power imbalances of the constellation, in both economic and political terms. By incorporating the strong narrative of Mont, it is easy to demonstrate how all the bullying, trampling and degradation of nations by the US and its allies are part of a systemic global problem. US and “Western” excesses against the few countries developing outside their economic and political dictates are no anomalies in the international system. To understand the totality of the situation, we should recognise that much of the injustice originates at the foundations of the existing international system itself, meaning the very forum of nations is structurally rotten.

A good understanding of the system in which Iran is effectively “bullied”, and the majority of the world’s states go through the same international tragedy in some form or another, requires considering the narrow political interpretation and the broader sociological interpretation of the injustice. On the narrow side, we must consider the well-known actual threat of criminal unilateral sanctions, military aggression, and ultimately the plunder of Iran by the various patronising states with the advanced weapons they righteously use to protect the “international community”. On the broader side, we must consider the way in which the international system is itself fundamentally corrupt and culpable for endorsing that unilateralism. I would argue against all the reservations of officials that the “international community”, or forum claiming that name, can be said to oppress and degrade most of the nations in it.

Exploring the first subject, it is okay to admit that it is currently only legitimate for officials to identify the unilateral, illegal excesses by one nation or bloc against another as bullying and degradation. It is not legitimate to identify that the entire free trade doctrine promoted in the system, and the corresponding liberal democratic model regimes promoted in the same system, express the legally sanctioned side of the same bullying and degradation. This is why the Iranian President and other Iranian officials have thus far made little reference to the latter in such scolding terms, even though they are indeed victims of those tolerated doctrines promoting system-wide dominance and degradation.

Iran protests only the manifestation of bullying that it finds its own regime to be the victim of, and it is not unwise to focus on this, because this is the main argument in which the majority of the General Assembly can be counted on to approve their statements. But US unilateralism is not as illegitimate and detached from lawful international relations as its harshest critics portray it. The US sees itself as a “city on the hill” and applies a doctrine of US exceptionalism, absolving itself of guilt

when violating the rules of the international system by behaving “criminally”, as the Iranian President would characterise it. The argument for US unilateralism is not contradictory to the constellation itself. If one mounts the argument that the US or even the UK are the founders and patrons of the international system, one can add to this claim that they are required as “leviathans”, that nothing they do can be illegal because they are the founders and policemen of the international order. Sovereignty, for example, is not an inalienable right but something the US permits other countries have. It exists only insofar as the US agrees with the country’s claim to sovereignty. These arguments are often used within international relations scholarship. Countries founding and leading the order, we can argue, don’t have to abide by the order and only need to force an international rule of law on others. This leads us to discuss the systemic problem of constant bullying and degradation of nations by their more privileged peers.

The current framework of international relations clearly endorses bullying by stronger powers. This is even observable in the practices of free trade imperialism. The system perpetuates fraud, whereby the industry of poorer states is constantly exploited and capital suctioned into richer states at no gain to the world’s poor. Stronger states also similarly acquire political, military and communication advantages, along with increased legitimacy in international forums, as a result of the degradation brought about by free trade imperialism. Without the need for *de jure* threats of sanctions or military strikes by the strong powers against less advantaged states, the *de facto* degradation of the whole Third World and a small handful of independently developing countries by the constellation and its heavily armed custodians is a fact of the constellation’s anatomy.

Outright resistant posturing by states carries grave risks. A state cannot criticise the global free trade capitalist nation-state system through which it has assumed its claim to rights and “sovereignty”, so the Iranians cannot criticise the system and all its forums structurally if they are still attempting to make use of those forums. History shows how any disengagement from the forums of the constellation and condemnation of them, unjust as the forums may be, leads to isolation and eventual purging from the system. Such purging was apparently witnessed by Saddam Hussein and Muammar Gaddafi, both of whom disengaged from the international system and dismissed it, and lost their Machiavellian appreciations for the UN and its trademark “international community”. If a state rejects this international community, including any of its most devastating structural inequalities, then its regime is expelled from the political game and delegitimised very quickly.

It is harder for a bought regime such as Syria, which still enjoys protections in the Security Council and beneficial trade agreements with several countries despite sanctions, to be expelled from the system and delegitimized without significant costs to the system itself. Iran knows this well, so Iran follows maximum collaboration with the system and minimal commitment to exposure of its injustices. Saddam and Gaddafi’s eccentric, unwelcome attempts to reject the international community went too far, so no-one co-opted them or came to their aid in their times of need. Russia may have pretended to mourn Gaddafi, but Gaddafi had actually become an avatar for the criticism of the Security Council and with it Russia’s veto power, before his elimination. Russia was glad for Gaddafi to go, and if anyone else threatened the veto card, including Iran, then Russia would not defend that party. Statesmen rejecting the grossly unfair rules in the constellation, the very system they need for preserving their sovereignty, have more to worry about than “bullying”. They need to worry about the survival of their regimes.

It is structurally certain that the system would continue degrading the weaker players, even if unilateralism and the “bullying” of states like Iran were to be abolished. The system is rotten to the core and the requirement of all state legitimacy is corruption and opposition to world-scale justice. The conclusion, when we possess this larger critique, may be that the criticism of unilateralism and “bullying” might serve a much nobler purpose within a larger analysis of the entire system’s pathological economic and political inequalities. Such an analysis will find the widest appeal among the students and reformers of the international system and international society, because appealing against the degradation of most nations in the constellation addresses the broadest base of victims. At our vital juncture, it is our primary task to construct new civilised global values from that knowledge rather than suggest incremental changes to a rotten system.

Obsessive Western hostility towards the proliferation of potentially harmful technology goes far beyond sanctions and pre-emptive strikes on sovereign countries, and threatens to malign the larger cause for the democratization of technology.

Fear of Third World weapons of mass destruction or, more broadly, of things falling into the “wrong hands”, is a staple of popular culture, seeming to form the kernel of plots in literature, movies and videogames. A host of videogames about modern warfare feature Third World antagonists mounting catastrophic weapons and technology that they cannot control. The message repeatedly suggests, with notably politically incorrect overtones, that the Third World is filled with radicals whose furry hands seek to steal the fire from Mount Olympus and wreak havoc using it. This is a familiar scenario in modern literature and, as the allusions demonstrate, it also has a fundamental mythological basis.

The second Bush administration’s statements that “rogue states” and small terrorist groups seek weapons of mass destruction and need to be confronted have some merit, at least when it comes to small groups of radicals, as incidents like Aum Shinrikyo’s chemical attack on the Tokyo Subway clearly demonstrated. But the West’s heroic mission to stop the crossover of “radicalism and technology” starts to look not so heroic if it involves outright fabrication of threats and attacks on civilian technological advancements because of faulty speculation, as we saw with Iraq in 2003. If we go down that road, which the United States and Israel seem to have chosen, then the entire world will become a minefield in which no nation or person can possess any technology unless under the utmost supervision from the United States and Israel. To put it differently, the few countries privileged enough to live on Mount Olympus will be chaining and punishing the rest of the nations for nothing more than their possession of technology that could potentially be used to resist that very domination.

While George W. Bush’s concerns lay with the projection of massive damage by small radical groups and rogue regimes against “great nations” such as the US, with the image of the 9/11 attacks significantly influencing those concerns, a bigger concern could be the way “great nations” use their technology to degrade many more people. Just by withholding technologies, including medical technologies and pharmaceutical formulae and supplies, the United States and other Western countries undoubtedly allow many people to die in the Third World. And, in an ultimate display of irony in the build-up to Bush’s War on Terror, Clinton’s 1998 bombing of the al-Shifa Pharmaceutical Plant in Sudan cut off supplies of medicine to millions of malaria victims. This is the average example of the US trying to wage war against the alleged liaisons between radicalism and technology. Israel’s repeated counter-technology tactics in Gaza are an extension of this trend, with their forces targeting almost any communication equipment, any sites of intellectual life, any medical centers and even water purification centers. The obvious goal is to reduce Gaza to a primitive state, and this represents the same enmity towards technology and development that is present in Zionist sanctions and threats against Iran. When we look at each case, the policy amounts more to a war on technology than a war on terror, and any attack against Iran’s nuclear facilities would seal the continued validity of this interpretation with a lot of innocent blood. Innocent technology can be struck only so many times, before it is clearly not an accident but part of a war between those who want to improve life with technology and those whose only security lies in bringing back leprosy and pushing us all back to the Stone Age.

Even barring mention of the open war on technology, we must consider the other ways in which nations are degraded and kept less advanced than others. We can consider the well-known economic mechanisms obstructing the spread of countless friendly and civilized technologies that could improve life and security worldwide. The misery of economic dependence has always been the fate of most of the countries in the world, and the source of the dependence is the confinement of advanced machinery and work to a few “advanced” countries that then brag of their advantage, claiming the innate superiority of their regimes. Thus follows the logic that the spread of liberal democracy produced development, rather than that developed countries handed liberal democracy to Third World states as an expired ticket for development and they went on to participate in a zero sum game. In reality, the technological advantage simply allows “advanced” countries to lure the not so technologically endowed countries to adopt a dependent regime and grovel at the economic and military mercy of the “advanced” countries.

Even while we are being told of the risks of technology falling into the wrong hands, we have all taken for granted a potent technology that came into our own hands from above: the Internet. The

Internet, too, can potentially be used to plot and commit acts of “evil”, but it also has a liberating effect and we do not want to give it up. We do not condemn the right of nations to connect to the Internet. We accept that the free flow of information is part of our daily lives. Increasingly, we welcome the free movement of humans all around the world too, and it must follow that restrictions on the movement of capital and of technology will also be reduced in time as borders become irrelevant. As a result, inequalities in power and wealth arising from the unfair geographic distribution of technology must subside. Furthermore, anyone fighting to preserve those technological inequalities or consenting to them is effectively fighting against the current tide of history and acting as a Luddite in the context of global society. Radical thinker Paul Virilio referred to the explosion of media and the democratization of knowledge in the world after the Second World War as “the information bomb”, as there was always the possibility of harm. It might carry many risks of harm, as do many major breakthroughs and changes in history, but it is worth the possible harm if we are going to access the tremendous social advances at the end.

The world is inevitably going to connect, with the enough devotion to the unconditional sharing of technology, and there will be more equilibrium between countries as this happens. For anyone who really has faith that all humans are equally capable of sustaining a just society when they have been blessed with the same circumstances, there is nothing to fear from the proliferation of advanced technologies.

Enforced Backwardness

While Israel and its protectors portray themselves as the vanguards of modernity, they are the opposite. As the haze of imposed backwardness and dependence is gleefully forced on Syria by confused and reckless insurgents with Western backing, Israeli and Western security concerns still betray their pernicious obsession with stalling technology abroad and stifling progress. The selfish powers doing this should be called the enemies of modernity.

In 2012, Israeli PM Netanyahu famously described his country as a champion of “modernity”, and he even accused Iran of “medievalism”. So, effectively ignoring the existence of the closer and far more archaic regimes such as Saudi Arabia, he named Iran as the main enemy of modernity. Let us consider, really, who the senior enemies of modernity are. Let us consider those who promote the degradation of technology, the backbone of modernity, for their own security.

US Air Force General Curtis LeMay once said, concerning North Vietnam, that the US may “bomb them back to the Stone Age” for refusing to serve US interests. Decades later, he was paraphrased by US officials threatening Pakistan for failing to adhere to Washington’s “War on Terror”. And, in the recent Zionist butchery in Gaza in November 2012, Israeli Interior Minister Eli Yishal stated that the objective was to send Gaza “to the Middle Ages”, paraphrasing the same arrogant proclamation to obstruct the course of modernity.

Many apologists for the excesses of neo-colonial militarism against the Third World would be quick to say these bloodthirsty reactionary slogans amount to little more than war rhetoric, but in fact this is not the case. Deliberately targeting the technology level is commonplace in today’s wars on the aspirations of the weaker nations. In fact, it is arguable that the economic dependence of Third World nations in relation the domineering Bilderberg nations is attached to these anti-technological wars targeting the formation of any technology among the largest and most oppressed sector of the world’s people who are located in the Third World.

The most visible foreign strategy of the advanced Western countries is to promote modernity whilst suppressing technology, even though technology is the backbone of modernity. Although the “development” thesis continues to be supported by these Bilderberg powers, they spend far more of their economic and military might trying to obstruct modernity whenever it seems destined to reach the excluded and oppressed majority of countries. These Bilderberg powers obstructing progress do not represent modernity. They are the enemies of modernity. Their selfish goal is reliant on everyone else living in backwardness, oppression, dependence and disease, and all their hostile foreign policy regarding the Third World is seemingly directed towards keeping this unacceptable scenario alive. Whether the Bilderberg powers apply the doctrines of humanitarian aid, humanitarian bombs or other instruments of slavery, the vast majority of the world’s people are repeatedly made to submit themselves as jackasses exploited by the Bilderberg powers.

Presently, many have failed to create a coherent narrative of the tragic Civil War going on in Syria. According to different theories, Bilderberg countries of the West support the “freedom fighters”, or else the West condemns the “terrorists” among them, or the West is conspiring against Iranian interests by attacking the government in Syria. Many other narratives exist about “democracy”, although they do not withstand critique. Meanwhile, the Syrian government accuses the militants of destroying the country itself, with specific focus on eradicating hard-earned civil infrastructure such as schools and medical facilities. Although it has taken a long time for the character of both sides in the Civil War to manifest in a way that can be accurately identified, it is clear now that the supporters of the so-called Free Syrian Army (FSA) have become pawns in a new gambit for backwardness and regression. They have shown only one practical purpose: to weaken the country’s technology level. The technology level is threatened because foreign powers want that result. The technology level of Syria is something that threatens the external Bilderberg countries, who are therefore supporting the dominance of reactionary thinking and the reversal of all progress in Syria. Their goal is to make Syria regress, so it can then be co-opted and become an impotent vassal like Saudi Arabia.

A state without technology is a state disarmed and open to exploitation. A state without technology is dependent on other states economically, so a state without technology is by definition an oppressed state – even without further elaboration on its economic situation. Such a situation also describes those people suffering in Gaza, for whom Syria and Iran have been the strongest protectors. Technology, the backbone of modernity, is repeatedly targeted and the “advanced” countries favor the elimination of Syria’s technology because they favor having technologically inept opponents like the al-Qaeda terrorists, whom the world has become accustomed to since 9/11. Resisters such as Syria and Iran are prioritized for elimination by the Bilderberg powers, because these resisters fulfill several minimum technological requirements to pose a frontal power challenge towards the interests of the advanced Bilderberg powers of the Bilderberg. Al-Qaeda, which the Bilderberg powers would like to present as their main security concern, is now nothing but part of the Bilderberg powers’ own oppressive, bullying worldview – a worldview which pits them repeatedly against low tech adversaries who lack any material claim to resistance. In reality, the Bilderberg’s main adversary is clear: the hypothetical technologically-empowered Third World capable of frontal assault against their oppression.

Iran has been the target of increasingly harsh sanctions that have hit its medical sector and had a deeply harmful effect on its economy. As well as aiming to kill children in revenge, as the sanctions did in Iraq, these sadistic sanctions also represent the actions of the enemies of modernity, who opt to curtail world technology because they want to conserve that power for themselves in the palaces of the Bilderberg oppressors. Any military strikes against Iran’s civilian nuclear facilities would undoubtedly be widened to also target any other site of intellectual or technological life, in line with the doctrine of reducing the technology of nations and paving the way for dependence and oppression. Such would also be the fate of Syria if the West were to enter that country on “humanitarian” grounds and engage in military strikes against “chemical” threats. No doubt, any industrial or scientific site of any kind would also be targeted with the aim of murdering all scientists, engineers and students in the oppressed society and crippling all worthwhile technology in existence there.

What is the end goal of the Bilderberg powers by suppressing technological gains in other countries? The advanced Bilderberg states desire the dependence of others and wish to co-opt weak regimes to commit themselves against the course of modernity. They want the monopoly on modernity, meaning the monopoly on science, which is essentially the monopoly on technology. This, they preach as being compatible with the doctrines of equality and human rights. It is not compatible with equality, to carry on bullying, abusing and depriving the weak countries and siphoning off capital from them. The only international equalitarian strategy would be to emancipate and empower the Third World, so the Bilderberg regimes that have opted against this course of action have committed themselves to stall progress.

Netanyahu’s laughable UN remarks about his country representing “modernity” against “medievalism” do not have any relation to reality. Coming from a nation-state with its only legitimacy based in the twisted, fascist reading of a tattered script written by demented ancient charlatans, “medieval” might be a high compliment to how advanced and ethical the non-Zionists were in the 1400s. Israel does not represent modernity, and is an example of the exact opposite. Furthermore, the

commitment of Israel and its Bilderberg allies to stall modernity in any country or any part of the world is evidence that they are the mortal enemies of modernity. The Bilderberg countries are now championing a reign of backwardness, dependence and oppression that is growing in blatancy every day. The Bilderberg powers rely on degrading the technology of other regimes and societies, then branding them “medieval” or “Stone Age” to validate yet more oppression against them. There is no greater display of hypocrisy in the international scene today.

Whatever your own opinion may be on the politics discussed here, it cannot be denied that technology is very close to the essence of humanity. It is one of the most fundamental, defining things separating man from beast. Targeting the technology level is an attempt to reduce men to beasts, so conspiring to degrade the technology of any nation should be considered a crime against humanity.

On “Nature” and our Nature

If someone wants follow “Nature” rather than his own nature, he will soon think it makes sense to eat dung. People who talk about departing from the way we live to some kind of pattern of life copied from other organisms all belong to this category of dung eaters. Biological racists of various kinds, and people who think we need an animal ecology to survive, can all be placed in such a category of idiocy and contempt for their own human origins. Nature can be proven to be a construct, another invented deity. Christians invented the idea of Nature as a byword for inferior forms and biological automata that they thought man was separate from due to his intelligence or soul. For someone to find anything admirable in a fictitious negative stereotype, like this, is the height of human perversion. Although “Nature” embodies typical holistic word-stretching, man cannot be proven to be under the pressures of such a construct, because man simply exists and his extraordinary potentials cannot be denied. Such potentials are the only justifications for life on this planet at all. Nature as an external force means that which is not the work of man, and such a definition points in the direction of dirt and dung rather than anything worthwhile. Anyone who worships Nature should bow down to a dung heap. Nature is the dirt we have stepped out of, it is nothing but a mix bowl that created us by accident. And now we have risen from this filth, there is nothing to gain by going back to it or thinking that we even still need it.

Communication-Dependent Identities

A communication-dependent identity is an exclusive group that you can only be part of by being told you are part of it. There is nothing set in your being that makes you part of such an identity. Therefore it is like another divisive identity based on appearance, like race, except that that rather than “appearing” and going about with that label, you need to be told you are in it. All religions and sects are just communication dependent, and the most dangerous of these are the exclusive kind, the kind that thinks it is a “race” but has to still activate people by telling them they are in it. Such identities can be communicated from within, or communicated against by authorities and “excommunicated” as bad, making them think they now exist and are an identity because someone carved them out as bad. An enemy can construct your identity and “race” for you, just as easily as a demagogue from your own community can achieve this task.

God’s Advocate

Belief in a Supreme Being can be justified through two perfectly helpful models available for man as a path to truth. One is anticipation of a higher power, often called the divine. The other is hope.

We all have a strong anticipation of powers or intelligences vastly greater than our own, which is true in science because it is the very rationale for the project of the Search for Extra-Terrestrial Intelligence (SETI). The anticipation comes because our knowledge that we are greater in intelligence than the other species we have encountered means we anticipate that a higher species than ourselves is very likely to exist somewhere in the vast spaces of the universe. Located somewhere in the universe, there could likely be a “Supreme Being”. Why not anticipate such a being, if we know such a being is highly likely?

Everything else formulated about this speculated Supreme Being within successive theologies, e.g. the statement this being had a “creator” role, is just a manifestation of our profound hope and perhaps arrogance that we would share something profound with the Supreme Being and could get closer to the Supreme Being by appealing to it somehow with worship or other primitive means.

Whether or not we worship, it is always legitimate to claim that (1) a vastly superior being or race possibly exists somewhere within the universe, (2) it is healthy to hope this species is benevolent and profoundly shares some qualities with us, and (3) it is healthy to imagine ways to discover this anticipated being or approximate the perfection we imagined it to represent. If this reasoning is correct, then it is understandable when people worship primitively or they claim to have discovered some ultimate truth by “inner” searching for their god, but all worship and adherence to doctrines will fail to be defended rationally. The only thing about religion that can be defended rationally is this: higher states, godlike beings and even immortality are indeed possible, but we have no way of knowing which way is correct unless we are actively discovering the secrets of the universe to make our wildest dreams come true. Those who are truly “worshipping” are scientists themselves. What happens at their altars is surely bringing us closer to the truth promised by religions. Worship, meaning dedication to the powers responsible for our existence and the possible salvation of our kind, describes the work of science exactly. Such a definition renders those who dwell in the religious traditions as nothing more than primitives, who lack sufficient knowledge to worship correctly.

I contend that science still works in the direction of God, but it has evolved into the world’s first true religion. Science has merely discarded this word, “God”, due to its primitive background and past failings, but science has certainly kept itself committed to understand the “higher power” and bring us closer to the “Supreme Being”, if those terms mean anything at all.

Liberating the Emerging Technologies

Emerging technologies are not going to pose a threat to the environment or human life. Any notion of threat has been constructed through discourse in order to legitimise the exclusive right to these technologies and substances of those who wish to maximise their profits. It has been constructed to exclude mankind from the bounty of science, just as most of mankind remains excluded from the benefits of the essential supplies of food, fuel and medical care.

The veil of deception embodied in the false ethics of the bought is not conducive to the equitable distribution of the essentials of life for the world, and cannot be allowed to endure. New technologies that are capable of supplying humanity with their essentials should be removed from monopolistic hands immediately and given to the oppressed and downtrodden people of the least developed countries. This includes those technologies and techniques believed to be risk-intensive according to bioethics instruction.

The unequipped people must rise! While the oppressors sit in their palatial states worrying about their supposed great scientific mandate and its risks, cherishing the hoarded wealth and resources they stole from the deprived world, still most of mankind is outside and in slums suffering from terrible poverty. It is unacceptable that the technologies and substances we know to be able to alleviate human suffering remain secured or tightly controlled by a group of technocrats.

It is inevitable that anyone who removes the scientific bounties from the oppressive zone and redistributes them to the oppressed will be a hero among the oppressed, and this person will not be a redundant one identifying as a socialist or some other fossilized name. This person will be a worker of Mont, fighting in the name of the eternal Order.

Steps to Eliminating Sectarianism

If you want the sectarian religiosity and fundamentalism to disappear, get rid of marriage and festivities, they are its vital organs. These are the main religious behaviours that people approve of, and by getting rid of the things people approve of in religion, religion will be seen as nothing but boring sermons and dangerous ideology. Why would anyone want to preserve something boring or dangerous? People might still find rational justifications of marriage and festivities, but these justifications will always amount to “showing God’s shadow”, to use Nietzsche’s phrase, because the ultimate source of those practices was the social gravity in superstition, ignorance and fear. Marriage

and festivities are designed to exclude and are therefore sectarian: both these practices are descended from tribal rituals designed to strengthen a group or sect in some sense and mark it apart from others. Just as marriage and festivities are the descendants of superstition and ignorance, superstition and ignorance also rely on marriage and festivities to survive. Eliminate marriage and festivities, and you eliminate one half of the problems on Earth.

Mont behind the Curtain

Everything you have taught is true, and more. Without the work of Mont, civilization could not exist!

My family have been members of Mont for generations and I want to donate this as my testimony. Because we are such a secret society, most of us opt not to show ourselves, and instead train in the shadows to take part in the final battle one day. Let me say that in Mont we don't all agree with the organization you have been seeking to establish under the name of the Mont Order, but we still support you. We are not cowards by keeping ourselves in the shadows. We just want what is best for the Order and we know that some of us need to survive no matter what happens. Many of us are doing this all over the world, in every culture and every social class.

What you have filed under the name of the Sacred Remnants is not just some poetic account kept through hearsay, like you are portraying. Mont was really behind every key event in modernity, making it happen. We have worked behind the curtain of history for millennia! We did build a tower to Heaven! We did organize the sacking of Rome! We did use the Plague to stimulate advancements in Europe and beyond!

Also, you must believe my testimony when I say that the Beginning really happened as we remember. Mont was always responsible for the existence of fire and knowledge among men, and this will always be true! With this knowledge, we were inspired throughout history to execute disasters and be the "evil that works the good." In harmony with progress, those people who work in our Order have trained their bodies and minds to be the ultimate sacrifices to the future of mankind. I truly believe that this philosophy will, as great as the costs are, bring the descendants of the Order to the stars. Nothing is beyond our reach.

You only need to read the history books and read of the collective dream of our Order, to know that all history and enlightenment has been crafted by our hands. We are the makers of the modern world, the guarantors of the future. Look at our teachings on the forecast of history, look how accurate and amazing the deeds of our ancestors were according to the reports! How can any of you look at the progress of civilization through our intelligent ministrations from the shadows, yet remain sceptical?

We of the Order believe as you do, we are with you in spirit, and we will all transcend death together in the end. The Thief will be freed from his chains. We will sacrifice our ink and our blood to him on the pages of history. Forever we walk in the ways of Mont!

Against Revision

I have heard from a lot of academically linked people that the Order is not coherent or correct, or is not adequately informed. They are mistaken! We are informed by our faith in the progress of civilization, and we will never renounce our faith. We have been present from the beginning of the world and we will be present in the end.

Those intellectuals who decide to challenge what we have codified in our work throughout the centuries do not deserve the life they have been endowed with by God. Those intellectuals who do not defend our cause of progress and enlightenment through upheaval are worthy to be eliminated by us.

The Guide's work is sufficient. It is the beginning and the end to understanding the origin and future of society. Anyone who is determined to dig the source material and look for errors in his research is committing an affront against millennia of work and recovery of the secrets of history. It is blasphemous, so the questions of the revisionists should be punished and deterred with violent enthusiasm.